

HISTORIC STRUCTURE REPORT
on the
MOUNT ZION OLD SCHOOL BAPTIST CHURCH
Loudoun County, Virginia

Chapters I-VI
(90% Complete)

Prepared for
Loudoun County Virginia
Parks and Recreation Department

under
Contract # QQ-00483

Monday 23 February 1998

by
QUINN EVANS / ARCHITECTS
1214 Twenty-Eighth Street, NW
Washington D.C. 20007

PREFACE

Preface
Purpose of Report
Scope
Related Reports

CHAPTER I: BUILDING OVERVIEW

Location and Description
Summary of Building Significance
Current Condition
Conservation Issues

CHAPTER II: THE HISTORY OF MOUNT ZION CHURCH

Association with the Old School Baptist Movement
The Civil War Role of the Church and its Site
Survival of the Church Structure

CHAPTER III: SIGNIFICANCE AND HISTORIC DESIGNATION

Significance Criteria
Statement of Historical Significance
Statement of Architectural Significance
Statement of Military Significance
Historic Designation and National Register of Historic Properties Status

CHAPTER IV: DESCRIPTION OF THE BUILDING AS ORIGINALLY BUILT

Overview
Roofing and Roof Structure
Site and Surrounding Conditions
Foundation and Exterior Walls
Chimneys
Floor and Balcony Framing

Doors and Windows

Trim

Furnishings and Layout

CHAPTER V: EXISTING CONDITION SURVEY

Roofing and Roof Structure

Foundation and Site

Exterior Walls

Chimneys

Floor and Balcony Framing

Doors and Windows

Shutters

Finishes

Trim

Furnishings & Layout

Attic Condition

CHAPTER VI: PAINT ANALYSIS

Paint Sample Locations

Methodology

Analysis and Findings

Recommendations for Repainting

Paint Seriation Charts

CHAPTER VII: EXTERIOR MORTAR ANALYSIS

On-Site Survey

On-Site Analysis

Laboratory Report

BIBLIOGRAPHY

APPENDIX A

APPENDIX B

APPENDIX C

INDEX

PREFACE CONTENTS

Purpose of Report

Scope

Related Reports

PREFACE

Preface

This study of the Mount Zion Old School Baptist Church in Loudoun County, Virginia was prepared for the Loudoun County Department of Parks and Recreation (contract # QQ-00483). The report was prepared by Quinn Evans/Architects. Key personnel for the project were:

Baird Smith	Project Manager
Gordon Bingaman	Project Architect
Alyson Steele	Project Intern
Anne Dilcher	Project Intern

Purpose of Report

The purpose of this Historic Structure Report is to describe and evaluate the architectural history of the building, focusing on the following;

- important events associated with the building
- physical description of the building as it was originally built
- detailed physical description of the building as it stands today

It is expected that the report will be updated through the years to reflect changes to the building or other conditions which impact the structure.

Client Group

This report is sponsored by the Loudoun County Parks and Recreation Department (LCPRD), led by Division Manager Jim Compher. The LCPRD is working in cooperation with the Mount Zion Church Preservation Association (MZCPA), represented by Benjamin Lawrence, Wynne C. Saffer, Karen A Titus, and Pam Stephenson.

Scope

The focus of this report is to document the existing conditions at Mount Zion Church, as compared to its condition when originally built. This report is intended to be used as a reference for future stabilization or other efforts which may affect the building or its immediate environment.

Related Reports

Studies done in conjunction with this report include the Geotechnical Engineering Report by Schnabel Engineering, Archeological Field notes provided by Cultural Resources Inc., Survey documentation by the Alpha Corporation, and a structural Site Visit Report by Ortega Consulting. Information from these documents has been incorporated into this report, however, they should be referenced for more detailed and in depth information about their findings.

Concept Report

The Concept report is a separate report prepared by this team and it is a counterpart of this Historic Structure Report. The Concept Report describes current conditions with a focus on observable deterioration and the relative levels of urgency needed to prevent further, more extreme damage. It then outlines possible corrective action and proposes implementation strategies to stabilize the structure. The Geotechnical, Archeological, Survey and Structural Reports mentioned above are included within the Concept Report (draft dated 15 January 1998) as substantiating data for its findings and recommendations. It is the intention that the reports are to be used in tandem, as we have purposely tried to eliminate the overlap between them.

CHAPTER I CONTENTS

Location and Description

Summary of Building Significance

Current Condition

CHAPTER I: BUILDING OVERVIEW

Location and Description

Mount Zion Church stands at the crest of a hill to the east of the intersection of Virginia Routes 50 and 15 known as "Gilbert's Corner." Its was situated along an important north-south Indian route which had become known as the Old Carolina Road in the eighteenth century. A surviving remnant of this historic road still runs along the northwest side of the church's 6.8 acre property. In the years prior to the Civil war, the Old Carolina Road was intersected by a newer east-west thoroughfare, the Little River Turnpike. Mount Zion Church was built at this crossroads in 1851, ten years before Northern Virginia would become the most contested territory of the Civil War.

The Mount Zion Church is situated on a relatively flat site approximately 150 feet south of U.S. Route 50, the John S. Mosby Highway. Portions of the site closest to the road consist of gravel parking, lawn areas, and the cemetery. The cemetery's east wall stands approximately 10'-0" to the west of the church's west wall. To the north of the church, a relatively modern painted board fence defines the other three sides of the church yard. The remainder of the site is wooded.

The building is a two-story, gable-roofed brick masonry building with stone foundations. It is a simple rectangular structure, approximately 46' x 36' in plan, with gable walls at the east and west, and side walls divided into three bays by pairs of stacked windows and doors. The two principal entrances are in the east gable wall. Secondary entrances at the east bays of the north and south sides give direct access to the balcony. The west gable wall includes two pairs of stacked windows. Within the church, a "U"-shaped balcony runs along the north, east and south walls of the sanctuary. There is a raised floor and pulpit at the center of the west gable wall. The roof is supported by heavy timber trusses with end bays bearing on the gable walls. Roof rafters bear on the side walls and receive intermediate support from purlins spanning between trusses.

Summary of Building Significance

Mount Zion Church's most significant attributes relate to it's role in the Primitive Baptist Movement in American religious history, and to the Civil War. The church is an excellent example of rural American church architecture, and because few changes have been made to the structure since its original construction in 1851, it has exceptional historic integrity. Additionally, the Church cemetery provides important information on western Loudoun County family history.

Current Condition

The historic integrity of the Mount Zion Church is exceptional. Much of the original construction, including finishes, doors, windows, and configuration of furnishings is still visible as it was originally constructed. Moreover, the majority of repairs and replacements made to the church and its furnishings were made as a consequence of the Civil War and themselves date back over 90 years. However, the physical condition of the building is poor and unstable. The most threatening aspect of the building's current condition is its structural instability. Unstable foundation conditions have caused

severe deflections in the west, north, and east walls, and threaten sudden collapse if not rectified. A secondary threat to the Church's condition is the constant penetration of water into the building through the failing roof. Although more gradual than the dangers posed by the church's structural problems, the roof and attic deterioration poses a serious threat to the long term survival of the building.

CHAPTER II CONTENTS

Association with the Old School Baptist Movement

The Civil War Role of the Church and its Site

Survival of the Church Structure

Statement of Significance and Historic Designation Status

CHAPTER II: THE HISTORY OF MOUNT ZION CHURCH

Introduction

In recent years, Mount Zion Church has been the subject of much study and investigation. The following historical summary is intended to bring together facts from archeological and architectural histories of the building already written so that their most pertinent elements may be seen together in an overview of the building's historical significance. Referenced information includes results from the archeological, structural, geological and survey studies conducted as part of this phase of investigation, as well as Phase I Historic Architectural and Archeological Investigation by Milner Associates (1997), a Structural Assessment Report by Rev. Brown Morton (1984), a general assessment by Christopher Owens (1994), the National Register of Historic Places Registration form prepared by Elizabeth Barthold O'Brien (1997), the Master Plan prepared by the Hughes group (1997), the Site Visit Report by Ortega Consulting (1996), and an historical study by John Carlton Grier (1992). In the passages to follow, referenced documents are cited by the last name of the principal author followed by the date of publication.

Association with the Old School Baptist Movement

Mount Zion Church was constructed by a newly formed Old School Baptist congregation in response to growing regional and theoretical differences between American Baptists in the mid nineteenth century. The result of those labors -- and of many years of stewardship -- is the survival of a building which served an important role in the conflicts of the 1860s and became a local landmark, yet continues to embody the values and priorities of its original builders. A closer look at the Old School Baptists in the mid-nineteenth century will contribute to an understanding of how their religious beliefs and values were translated into physical form at Mount Zion Church.

For 129 years, the Church building and its cemetery were the focus of the members' spiritual life, and connected them to their local history. "Members were those who felt they were called by God and believed that salvation was for those who were elected for grace by God. Each new member was baptized by full immersion (probably in Aldie Mill Pond) and were laid to rest in the Church's cemetery. Many of those who attended the Church were not members (that is, not called by God), but worshipped in the Church for many years." (4, Hughes, 1997)

"The formation of the Mount Zion Old School Baptist Church in 1850 was part of a nationwide movement among Baptists that had begun in the early nineteenth century. In 1827, the Kehukee Baptist Association of North Carolina made a resolution to resist a number of contemporary innovations that were being incorporated in Baptist churches throughout the country, such as salaried ministers and the formation of missionary societies, Sunday schools, temperance societies, and theological seminaries.(4) Because the Kehukee Resolution and the similar resolutions that followed it were made in reaction to change, its advocates were identified with terms such as "old school," "old line," "primitive," "particular," and "hard shell." These congregations were also often identified

as "predestination," because they held in common the belief that eternal salvation is determined by God alone without respect to the work of a human minister or the written or spoken word.(5)" (4, O'Brien, 1997).

Even among the old school baptists of Northern Virginia, differences began to arise over issues such as predestination. These arguments caused the congregations make alliances with one another which shifted according to current issues of contention. "In 1836 the Primitive Baptists in the area were divided among themselves over issues of theology. In reaction to these disagreements, Samuel Trott instigated the formation of a new association, the "Virginia Corresponding Meeting of Old School Baptists" (Ryland 1955: 251). This association, which included the Frying Pan and Ebenezer Baptist churches, was led by elders Trott and Samuel Leachman and moderator John Clark. Under the guidance of Leachman and Trott, the Mount Zion Congregation was formed in 1850 by fourteen individuals." (11, Milner, 1997) Without a permanent worship hall, the new congregation may have met at members' homes or at other church buildings within the Virginia Corresponding Meeting. Naturally, obtaining a house of worship of their own would be a priority.

The land that was selected and obtained for the church site was a triangular shaped tract which had been recently isolated from its the majority of its owners' holdings by the construction of the Little River Turnpike. "On December 10, 1850, church trustees, Lee, Marshall, Ish, and Robert Hutchinson purchased a three-and-one-half acre wooded tract "at the intersection of the Little River Turnpike and the road from 'Miss Lacey's' to 'Ball's Mill' commonly called the 'Carolina Road.'" They purchased the land for \$100 from four members of the Riticor family, who also attended the church and were later buried in its cemetery (LCRD 1851). Charles, Zilpha, Malinda and Margaret Riticor had inherited a fifty-acre tract from their father, Amasa Riticor, around 1844 (LCRD 1844: LCLB 1845). The church parcel, at the southernmost tip of this tract, had been cut off from the rest of the Riticor land by the Little River Turnpike (Hutchison 1997).

"The church members appointed a committee comprised of George Guillick, Robert Ish, Matthew P. Lee and W.S. Hutchison to oversee the construction of a house of worship. According to the date painted on its east elevation, the church building was completed the following year in 1851. The church is labeled on several Civil War maps, one of which shows the properties of members of the church who lived in the immediate vicinity (Anonymous 1864; Figure 3)." (15, Milner, 1997)

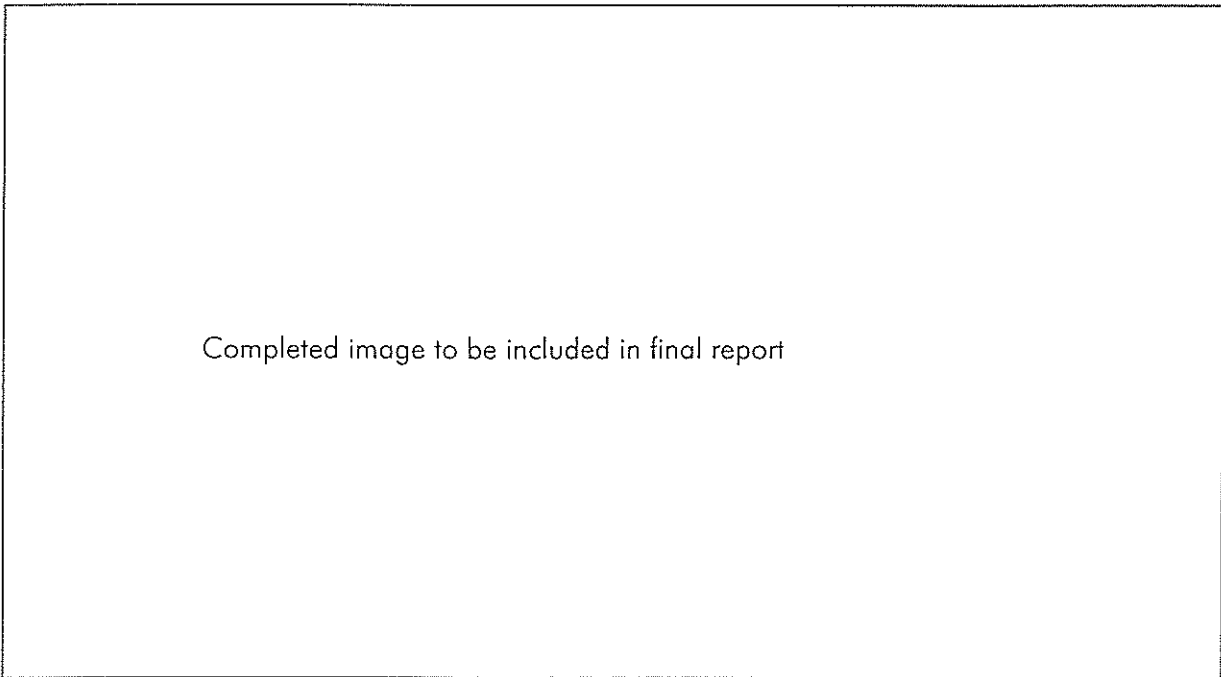
When built in 1851, Mount Zion Church was largely as it exists today: a simple, rectangular, two-story, gable roofed brick masonry building with stone foundations. It housed single worship hall, approximately 43' x 33' in plan, with the traditional church entry from the east (Figure 1). Secondary entries, located at the east ends of the north and south elevations, directly accessed stairs up to the balcony level. The north and south walls were divided into three bays by pairs of stacked windows and doors. The west gable wall included two pairs of stacked windows. A pulpit stood on a raised floor at the west gable wall. The shingled roof was supported by heavy timber trusses with end bays bearing on the gable walls. Small but austere, the church building met the congregation's requirements within the tradition of Baptist meeting halls. The committee members responsible for the construction of the new church building were familiar with other Baptist churches, and the plan of Mount Zion Church's pew-column arrangement is nearly identical to that of the Ketocin Baptist Church. Ironically, Mount Zion Church was built to most closely resemble churches of the Ketocin Association, an assembly of congregations to which Mount Zion Church only initially belonged.

"Although the church builders are unknown, the design of this vernacular structure echoes the simple nave plan typical to many nineteenth-century churches. The church is similar in form, materials, and architectural details to two contemporary Baptist churches in the region, the Pleasant Vale Baptist Church in Fauquier County, which was built in 1845, and the Ketocin Baptist Church, built in 1854. (16)." (5, O'Brien, 1997) Soon after the Church building was constructed, however, the Mount Zion congregation's belief in Gilbert Beebe's view of the absolute predestination of all things would cause it to break away from the Ketocin Association. It then joined the Ebenezer and Frying Pan Baptist churches in the Virginia Corresponding Meeting.

Principally, however, the church's form, materials and architectural details reflect the Old School Baptist views on social, religious, and racial order. "Although Primitive Baptists believed that God called men, women, blacks, and whites to membership, the church services were segregated by race and gender. Men sat to the preacher's right and women sat to his left." This division was enforced by the two aisle plan of the church itself, and reinforced by a wood barrier built in the center block of pews. "Traditionally, only men were permitted to speak out during services. (22) The balcony that extends around three sides of the building was likely included in the church design to accommodate the slaves and free blacks who attended services. Although no records of the church confirm this use, records from nearby Ketocin Baptist Church indicate that the balcony was included specifically for blacks.(23) The balcony in the Mount Zion Church is accessible by two flights of stairs. The stair serving the women's side of the balcony is accessible only from the exterior of the building but the staircase leading to the men's side of the balcony includes a door leading into the main floor of the sanctuary." (6, Milner, 1997) This perhaps allowed the men seated in the balcony to move more easily to and from the pulpit to speak during services and meetings, which may indicate that black members of the Mount Zion Association were expected to speak at meetings and services.

"The large cemetery to the rear of the church also appears to have been segregated. Slaves and free blacks were buried outside the stone wall, which was reportedly erected around the cemetery in 1853." (24) (6, Milner, 1997)

Theological arguments weren't the only differences arising between congregation members during this period. "At the same time Baptists in Northern Virginia separated into diverging religious camps, citizens of the region were increasingly divided over the issue of secession. In general, the division of sentiments followed the patterns of colonial settlement, with the Quakers and Germans in northern and western sections of the county supporting the Union and the wealthy descendants of English settlers, concentrated in the southern and eastern parts of the county favoring secession (Poland 1976: 183)." (15, Milner, 1997) From the first battle of Manassass on, Loudoun County was a hotly contested Civil War arena, with control of the area shifting back and forth between Union and Confederate command. The havoc and destruction wrought on the area was such that locals came to call the region "the Desolate Land." (7, Grier, 1992: Robertson, 19). During the final years of the Civil War, the Mount Zion Church congregation did not meet for services, likely because of the ever changing military situation, and possibly because of physical damage sustained by the church itself.



Completed image to be included in final report

Figure 1: Entry Level Plan: The Church Hall is nearly symmetrical around the wood barrier which divides the center block of pews. Women occupied areas north of the divider and men occupied those to the south. Access to the stairs up to the balcony is the primary difference between north and south halves of the church, with the north stair reached only from an exterior door, and the south stair accessible from an interior and an exterior door. Tradition holds that the latter arrangement allowed men to move freely between balcony and main floors to participate fully in services and meetings. (Image taken: 2/98)

Following the war, the congregation reunited, made repairs, and resumed regular services. Aside from the war-related physical damage to church, the congregation had to make efforts to reconstitute its membership. "With the emancipation of the slaves as a result of the war, many of the churches in the South lost their African-American members, who broke off to form separate congregations. By 1899, for instance, all of the black members had left the Little River Baptist Church (Cardine 1972). Minute books of the Ebenezer and Frying Pan churches, which were closely associated with the Mount Zion Church, indicate that these Primitive Baptist congregations made efforts to retain their black members (Ebenezer Church Minute Book 1804-1904; Frying Pan church Minute Book 1828-79). Although the Mount Zion Church minute books have been lost, it appears that it retained its black members well into the twentieth century, since they continued to be buried on church property into the 1930s." (21, Milner, 1997)

The church building became the focal point for a dwindling section of the Old School Baptist faith. "Throughout the twentieth century, the Virginia Corresponding meeting convened at the Mount Zion Church for two days each October. By 1949 the Virginia Corresponding Meeting had diminished to include only the Mt Zion, Frying Pan and New Valley churches. By that year the three churches had a total of 36 members, and Mount Zion had the fewest with only nine." (22, Milner, 1997)

Several aspects of the building and cemetery continued to reflect the values and traditions of the congregation, as well as the structure of society in the nineteenth century. "The conservatism of the Old School Baptist Faith undoubtedly contributed to the preservation of Mount Zion Church. In keeping with the conservative beliefs of the denomination, Primitive Baptist churches generally resisted modernizing their buildings. By the 1970s, however, most Primitive Baptist churches had been updated with carpeting, comfortable pews, and electricity.(26)" Like other Old School Baptist groups, the Mount Zion congregation added carpeting and electric lights, which appear to date from the 1950s. "Indoor plumbing, however, was never installed. Two twentieth-century, concrete block outhouses on the property likely replaced earlier privies. Likewise, until its last service in 1980, the church continued to be heated only by two wood-burning stoves." (6, O'Brien, 1997)

The Civil War Role of the Church and its Site

In the 1850s, citizens of the Loudoun region were increasingly divided over the issue of secession. "In general, the division of sentiments followed the patterns of colonial settlement, with the Quakers and Germans in northern and western sections of the county supporting the Union and the wealthy descendants of English settlers, concentrated in the southern and eastern parts of the county favoring secession (Poland 1976: 183)." (15, Milner, 1997) From the first battle of Manassas on, Loudoun County was a hotly contested Civil War arena, with control of the area shifting back and forth between Union and Confederate command. The havoc and destruction wrought on the area was such that locals came to call the region "the Desolate Land." (7, Grier, 1992: Robertson, 19). Within that context, the well-positioned church building became an object of war.

"From its earliest years, the location of the church on a high point at the intersection of the Little River Turnpike and the Old Carolina Road made it a visible local landmark. During the Civil War, it became a reference point for troops moving through the area. Because it was located in an area that shifted between Confederate and Union control, and perhaps because of damages it sustained, the congregation did not meet for services during the final years of the war. According to John T. Ritcor's testimony before the Congressional Court of Claims in 1905, Union troops camped on the

church grounds and used the building as a barracks when they moved through the area in 1862.(27) The following year, Union troops used the building as a hospital to treat soldiers injured in fighting nearby. Although Ritcor swore under oath that no Confederate forces occupied the church property, partisan ranger John Mosby mustered his troops at the landmark when he embarked on his famous campaign of guerrilla attacks against Union supply trains and pickets. It was during the Union's bungled attempt to stamp out Mosby's stronghold in southern Loudoun County that the battle of Mount Zion was fought near the building on July 6, 1864.

"Mosby began harassing Union troops under the authorization of General J.E.B. Stuart in January 1863. When ordered to attack Union supply lines, Mosby formed a band of about fifteen men, led them to the Bull Run mountains, and ordered them to disperse through the area and meet ten days later at the Mount Zion Church for further instructions. As ordered, the rangers reconvened at the church on January 28, where they mounted a raid on federal pickets stationed elsewhere in the county. The raid was the rangers' first in a reign of terror against Union troops that earned Loudoun County the nickname "Mosby's Confederacy."(28)

"During Robert E. Lee's push toward Gettysburg in the spring of 1863, Confederate and Union troops clashed in several fierce cavalry actions in Aldie, Middleburg and Upperville. The Mount Zion church was among a number of buildings that were converted for use as hospitals to treat the men injured in the engagements. According to a casualty list published in the *New York Times* June 25, 1863, sixty men were being treated at the Mount Zion Church at the time, a number which included 56 soldiers fighting for the Union and four Confederates. Seven soldiers who did not survive their wounds were buried in the church cemetery.(29) When Joshua Ritcor described the damage inflicted on the church at the time, he stated that about thirty-five church pews were ripped out of the floor and broken up to be used as coffins and headstones for the Union dead.(30) Mosby's guerrillas were close at hand during the actions and ambushed New York Herald correspondent Lynde Walter Buckingham on June 22 as he headed toward Washington with his reports on the cavalry actions. He was taken to the hospital at Mount Zion Church, where he died. He was buried in the Mount Zion cemetery in a grave dug for him by his close friend, Civil War artist Alfred Waud.(31) Buckingham and the other soldiers buried at this time, however were likely disinterred soon thereafter and reburied on friendly soil.

"Although Mosby's Rangers saw numerous engagements throughout the war, their greatest victory was won on the grounds of the Mount Zion Church. On July 6, 1864, they fought a cavalry force sent into Loudoun County for the sole purpose of routing them with a force comprised of 50 men of the 13th New York Cavalry and about 100 men of the 2nd Massachusetts Cavalry. The latter group included two companies of the California Battalion, a group of westerners hand-picked to fight Mosby and the only Californian troops to fight in the war. For two days, Forbes and his men searched unsuccessfully in the Blue Ridge Mountains before turning back east along the Little River Turnpike. Meanwhile, Mosby with his own force of about 175 men learned of the search and planned to attack Forbes on his return. Mosby's men proceeded to a point on the Little River Turnpike slightly east of Mount Zion Church.

"As the Union troops halted near the church for dinner on the evening of the sixth, Mosby's force approached along the road from the east. Forbes' pickets fired an alarm, and the Union troops hastily formed into two lines on the south side of the turnpike. As Forbes' men fired on the advancing

Confederates, the rebels fired their only cannon, a twelve-pound Napoleon. The shell exploded in the air in a noisy blast that disoriented Forbes' men and frightened their horses. Mosby's men charged into the confusion. Union troops rallied near the church and in the nearby woods where they engaged the rebels in hand-to-hand combat. In the woods near the church, Forbes and Mosby came face to face and Forbes lunged at Mosby with a saber. One of Mosby's men moved in to take the blow while Mosby fired upon Forbes at close range. Forbes' horse reared at the same time and received a lethal bullet. The dead animal fell to the ground, pinning Forbes beneath him. Forbes surrendered to capture, while the remainder of his force fled. In the confusion following the battle, accounts of the number of casualties varied but reliable accounts indicate that more than 105 Union soldiers were either killed, wounded or captured, while Mosby's losses were one man was killed and six wounded. The following day, a federal relief force buried eleven of the Union dead in the Mount Zion cemetery, where they remain.(33)

"In a desperate effort to break Mosby's hold on Loudoun County, Union troops finally resorted to arresting all men in the county who were under the age of fifty. After this proved unsuccessful, even elderly men and local preachers were detained. Union forces held the men at Mount Zion Church before transferring them to federal prisons.(34) (6-8, O'Brien, 1997)

"When the war ended, the Mount Zion Congregation resumed services in the beleaguered building, replacing the pews and making some repairs." (6-8, O'Brien, 1997) Aside from the war-related physical damage to church, the congregation had to make efforts to reconstitute its membership. "With the emancipation of the slaves as a result of the war, many of the churches in the South lost their African-American members, who broke off to form separate congregations. By 1899, for instance, all of the black members had left the Little River Baptist Church (Cardine 1972). Minute books of the Ebenezer and frying Pan churches, which were closely associated with the Mount Zion Church, indicate that these Primitive Baptist congregations made efforts to retain their black members (Ebenezer Church Minute Book (1804-1904; Frying Pan church Minute Book 1828-79)." (21, Milner, 1997)

During the period after the war, a small house at the west end of the Mount Zion property was occupied by one or more people. Test units done as part of an archeological study done in February 1997 revealed a concentration of artifacts there which proved to be from the late nineteenth and early twentieth centuries. As one might expect, the artifacts uncovered at the former house location consisted of fragments of bottles, porcelain, nails, and other domestic articles.

"Finally, in 1905, the trustees of the church petitioned the government for reimbursement "for rent and repairs" under the ruling of the Tucker Act of 1887. Three members of the congregations swore under oath that the church had remained loyal to the Union and that none of its members had fought on the Confederate side (although by that time, seven Confederate veterans had already been buried on its grounds, at least one of whom had been one of Mosby's Rangers). In response to the claim, in 1907 the U.S. Court of Claims granted the congregation \$500 to cover the loss of 35 pews, a pair of blinds and the wood fence that had surrounded the church lot, and for damage to the doors, walls, ceiling and pulpit.(35)" (8, O'Brien, 1997)

The church's civil war role and virtually unchanged form have made it a local landmark. In recent years it has become a point of interest for historians, and Civil War reenactments.

Survival of the Church Structure

It is remarkable that a conspicuous building in disputed territory such as Mount Zion Church should be repeatedly pressed into war-time service by both sides for such varied military functions as hide-out, hospital, meeting place, and barracks. It is amazing that the church not only survived the war principally intact, but remained through the twentieth century with little change to its historic fabric. In large part the conservation of the church building has been due to the stewardship philosophy of its Baptist congregation. "The conservatism of the Old School Baptist Faith undoubtedly contributed to the preservation of Mount Zion Church. In keeping with the conservative beliefs of the denomination, Primitive Baptist churches generally resisted modernizing their buildings." (4, Hughes, 1997) By the mid-twentieth century, the Mount Zion congregation had added carpeting and electric lights to their house of worship. Other changes were minimal. "Indoor plumbing, however, was never installed. Two twentieth-century, concrete block outhouses on the property likely replaced earlier privies. Likewise, until its last service in 1980, the church continued to be heated only by two wood-burning stoves." (6, O'Brien, 1997)

Aside from the conservatism of the Old School Baptist congregation it housed, the church's chances of survival were increased by the relatively slow pace of twentieth century real estate development within Loudoun County. As traffic patterns moved away from the Old Carolina Road and the church site itself, the potential for outside development pressures for change there were further minimized. "The character of the region surrounding the Mount Zion Church changed little during the twentieth century. With the increase in automobile traffic in the first decades of the century, the Little River Turnpike was made into State Route 50 around 1919 (Scheel 1990d). While route 50 continued to be a major east-west route, the Old Carolina Road was gradually superseded as the main north-south route by the Aldie Turnpike (U.S. Route 15), located nearly a mile west of the Mount Zion Church. First graded in 1880, the road was paved in 1920 and straightened and improved in 1934." (6, Grier 1992) The change in traffic patterns even increased the Mount Zion property. "In February 1960, the section of the Old Carolina Road that formed the northwest line of the property was abandoned by the county, adding a half acre to the Mount Zion Church property (Grier 1992: 6; Paciulli, Simmons & Associates, LTD. 1996). Although services at the Mount Zion Church ceased in 1980, its cemetery is still used for burials. The church property remains a local landmark and in 1996 alone nearly 500 people visited the site as part of historical tours, Civil war reenactments, and academic studies (Titus, 1996b)." (21, Milner, 1997)

Since 1980, the church building has been held in trust by the Mount Zion Church Preservation Association. In 1998 the MZCPA deeded the building over to the Loudoun County, and the church is maintained by the Loudoun County Department of Parks and Recreation.

CHAPTER III CONTENTS

Significance Criteria

Statement of Historical Significance

Statement of Architectural Significance

Statement of Military Significance

Historic Designation and National Register of Historic Properties Status

CHAPTER III: SIGNIFICANCE AND HISTORIC DESIGNATION

The following passages are excerpts from the Nomination forms recommending Mount Zion Church to the National Register of Historic Places, prepared by Elizabeth Barthold O'Brien of John Milner Associates, and filed in February of 1997.

Significance Criteria

"The Mount Zion Old School Primitive Baptist Church and Cemetery is significant under National Register Criteria A for its association with the Primitive Baptist religion and for the events that occurred there during the Civil War. It is also recommended eligible under C for its architectural design. The church was built in 1851 to serve an Old School Primitive Baptist congregation, which used the church nearly continuously for 129 years before holding its last service there in 1980. As an excellent example of a rural antebellum church, the property is significant under National Register Criterion A in the area of religion for its association with events that have made a significant contribution to the broad patterns of our history. The simple vernacular building has had few alterations during more than a century of service and typifies the conservative rural church styles of the antebellum South. Its design also incorporates specific features included to meet the particular needs and beliefs of the congregation. Thus, the church is significant under Criterion C in the area of architecture for its embodiment of the distinctive characteristics of a type, period, or method, of construction. Because of its prominent location on a hilltop at the intersection of two early roads, it was a landmark for travelers and a point of reference during the Civil War. During the conflict, Union troops used the building as a hospital, barracks, and prison, and Confederate partisan rangers under the leadership of John Singleton Mosby used the church as a meeting place. On July 6, 1864, Union and Confederate forces engaged in skirmish near the church known as the Battle of Mount Zion. The property's association with events of the Civil War during the period 1862-1864 gives it additional significance under National Register Criterion A in the area of military events.

"The property also meets the requirements of Criteria A Consideration A for religious properties. Because religious properties among those types of properties not usually considered for listing, Criteria Consideration A states that a church may be eligible if it derives its primary significance from architectural or artistic distinction or historical importance. Because the property's primary significance is from its historical importance to local religious history, because it is also architecturally significant and historically significant for its associations with the Civil War, it appears to meet the requirements of Criteria Consideration A." (Form 10-900-a: Section 8, p. 4)

Historical Significance

"The Mount Zion Old School Baptist Church is a representative building of a religious movement that gained momentum in the mid-nineteenth century but steadily declined during the twentieth century. The church was founded by a group of former members of Loudoun County's Little River Baptist Church. Matthew P. Lee, Robert A. Ish, William B. Marshall, Robert P. and Elizabeth Hutchison, Elizabeth Rogers, Sarah Horsman, Abigale Foley, Ann Matthew, and Jerucia Nattose reportedly left the Little River Baptist Church in 1850 in reaction to changes in its practices and doctrines that they

found inconsistent with their beliefs. The original members of the Mount Zion Old School Baptist Church also included George, Sarah, and Ann Gulick and Pamela Lynn, who were members of the Ebenezer Baptist Church, but sought a church nearer to their homes. These five men and nine women met in September 1850 with elders Robert Leachman and Samuel Trott to develop articles of faith and rules of discipline to guide a new church. The foundation of their beliefs was their conviction that salvation was for those predestined, or elected for grace by God. Elder Leachman became the first pastor of the Mount Zion congregation, Robert Ish served as its clerk, William Marshall served as its treasurer, and Matthew P. Lee and George Gulick were its deacons.

"The formation of the Mount Zion Old School Baptist Church in 1850 was part of a nationwide movement among Baptists that had begun in the early nineteenth century. In 1827, the Kehukee Baptist Association of North Carolina made a resolution to resist a number of contemporary innovations that were being incorporated in Baptist churches throughout the country, such as salaried ministers and the formation of missionary societies, Sunday schools, temperance societies, and theological seminaries. Because the Kehukee Resolution and the similar resolutions that followed it were made in reaction to change, its advocates were identified with terms such as "old school," "old line," "primitive," "particular," and "hard shell." These congregations were also often identified as "predestination," because they held in common the belief that eternal salvation is determined by God alone without respect to the work of a human minister or the written or spoken word."

"Five years after the adoption of the Kehukee resolution, Baptists from the mid-Atlantic and northern states convened at the Black Rock Church in Baltimore County, Maryland, to adopt a position similar to that adopted in North Carolina. The Black Rock meeting of 1892 is widely considered as the beginning of the Primitive Baptist movement. Elder Samuel Trott, who was later instrumental in the formation of the Mount Zion congregation, was among the six elders who led the assembly at Black Rock. Gilbert Beebe, who was also among the leaders, began publishing a tract called the *Signs of the Times* the same year, and attracted a large following among Primitive Baptist congregations. Since its foundation, the Mount Zion congregation followed Gilbert Beebe's theology, despite subsequent divisions among adherents of old school beliefs.

"In 1835, the "Old School" movement was formally established in Virginia. That year, the Ketoclin Association, which was formed in Loudoun County in 1766, passed a motion to exclude those Baptist churches which had joined the missionary movement. Although Old School Baptists eschewed ecclesiastical organizations other than the local congregations, associations such as the Ketoclin Association had been an integral part of the denomination since its founding in the United States, and they encouraged fellowship and correspondence among the often geographically dispersed congregations. When it was established in 1850, the Mount Zion congregation was associated with the Ketoclin Association, but during a schism in that body in 1852, joined the Virginia Corresponding Meeting of Old School Baptists, which had been established by Samuel Trott in 1861. During the nearly 130 years that the church was active, it had a small, but consistent congregation and was served by only five pastors. Elder Leachman served the church until 1869, and was followed by Joseph L. Purrington from 1869 to 1874, J.N. Badger from 1876 to 1915, Horace H. Lefferts from 1917 to 1949, and John D. Wood from 1950 to 1980."

"Pastors also often led services at more than one church, and as transportation improved they traveled farther afield to serve their gradually diminishing flock. Lefferts daybook from the 1920s

indicates that he preached locally at the Mount Zion, Frying Pan, and New Valley churches, and also traveled to serve congregations at the Broad Run Church in Maryland, the Welsh Tract Church in Delaware, and the Needmore Church in Pennsylvania. Generally he spent an entire weekend with each church community, preaching a sermon Saturday night and another the following Sunday morning." Throughout the twentieth century, the Virginia Corresponding Meeting convened at the Mount Zion church for two days each October. By 1949, the Virginia Corresponding Meeting included the Mount Zion congregation and Primitive Baptist congregations at Frying Pan Church in Hemdon and the New Valley Church in Lucketts. At that time the three churches had a total of 36 members, and Mount Zion had the fewest, with only nine. Although the church had gained a new member that year through baptism, two of its members had died. The minutes of the annual meeting, however, were published and sent to congregations throughout the East Coast of the United States and Canada. Horace Lefferts died in 1949. His successor John D. Wood continued to preach at the Mount Zion Church until 1980, when declining attendance prompted the closure of the church. Wood continued to preach at the Frying Pan Church until it also closed due to a lack of members in 1981." (Form 10-900-a: Section 8, pp. 4-5)

Architectural Significance

"While the Mount Zion Church is historically significant for its association with the Primitive Baptist movement, the building is also architecturally significant. Its materials and design reflect building traditions of the time, yet it incorporates design elements included specifically to meet the needs of its congregation. At the time the Mount Zion congregation was established in 1850, a committee comprised of George Gulick, Robert Ish, Matthew P. Lee and W. S. Hutchison was created to oversee the construction of a house of worship. On December 10, 1850, church trustees, Lee, Marshall, Ish, and Robert Hutchison purchased a three-and-one-half acre wooded tract "at the intersection of the Little River Turnpike and the road from 'Miss Lacey's' to 'Ball's Mill' commonly called the 'Carolina Road.'" They purchased the land for \$100 from four members of the Riticor family, who also attended the church and were later buried in its cemetery." According, to the date painted on its east elevation, the church building was completed the following year in 1851. Although the church builders are unknown, the design of this vernacular structure echoes the simple nave plan typical to many rural nineteenth-century churches. The church is similar in form, materials, and architectural details to two contemporary Baptist churches in the region, the Pleasant Vale Baptist Church in Fauquier County, which was built in 1845, and the Ketocin Baptist Church, built in 1854."

"Perhaps the most dominant characteristic of the church is its architectural severity. While this lack of adornment was economically practical, it also reflects the denomination's emphasis on the word of God rather than on worldly inventions. The structure contains only one room, the focus of which is the pulpit and lectern on a raised platform at the west end of the building. Here on the fourth weekend of every month, the pastor read scripture and gave sermons based on passages from the Bible. The congregation participated in the singing of hymns, which were traditionally sung very slowly and generally in a minor key. Any instrumental accompaniment was forbidden. As a result, one person who attended these services recalled that it sounded as if the hymns were being chanted rather than sung. Following the sermon, the church members then traditionally held business meetings to discuss the life of the church."

"The church could accommodate several hundred worshipers who sat in pews on the main floor and in the balcony. The congregation included church members as well as people who attended services

but never formally joined the church. For instance, Henry Smith, Joshua R. Riticor, and John Riticor had all attended the church regularly since they were children, but when they petitioned before the Court of Claims in 1905 for funds to repair Civil War damages to the church, they all swore under oath that they had never become members of the church.” According to Primitive Baptist beliefs, church membership was limited to those who felt a call from God. Minutes from the Ebenezer and Frying Pan Churches, which were closely associated with the Mount Zion Church, give many accounts of the acceptance of new members. In general, those who wished to join the church made a testimony before the congregation of the experience of their calling by God. The congregation then invited them to be baptized by full immersion. At the Mount Zion Church, these baptisms were reportedly performed in the Aldie Mill pond.”

“Although Primitive Baptists believed that God called men, women, blacks, and whites to membership, the church services were segregated by race and gender. Men sat to the preacher’s right and women sat to his left. This division was enforced by a wood barrier built in the center block of pews. Traditionally, only men were permitted to speak out during services.” The balcony that extends around three sides of the building was likely included in the church design to accommodate the slaves and free blacks who attended services. Although no records of the church confirm this use, records from the nearby Ketocin Baptist Church indicate that the balcony was included specifically for blacks.” The balcony in the Mount Zion Church is accessible by two flights of stairs. The stair serving the women’s side of the balcony is accessible only from the exterior of the building, but the staircase leading to the men’s side of the balcony includes a door leading into the main floor of the sanctuary. This perhaps allowed the men seated in the balcony to move more easily to and from the pulpit to speak during services and meetings.

“The large cemetery to the rear of the church also appears to have been segregated. Slaves and free blacks were buried outside the stone wall, which was reportedly erected around the cemetery in 1852. Although many African Americans formed their own churches after the Civil War, two of the graves outside the cemetery walls appear to indicate that blacks continued to attend the Mount Zion Church into the twentieth century. Lucinda DeNeal, for instance, a black resident of nearby Aldie, was buried in one of the few graves outside the walled cemetery with an inscribed stone.” It states that she died in 1885 and was “a consistent member of the Old School Baptist Church.”

“In keeping with the conservative beliefs of the denomination, Primitive Baptist churches generally resisted modernizing their buildings. By the 1970s, however, most Primitive Baptist churches had been updated with carpeting, comfortable pews, and electricity.” The Mount Zion congregation also added carpeting and electric lights, which appear to date from the 1950s. Indoor plumbing, however, was never installed. Two twentieth-century, concrete-block outhouses on the property likely replaced earlier privies. Likewise, until its last service in 1980, the church continued to be heated only by two wood-burning stoves.”(Form 10-900-a: Section 8, pp. 5-6)

Military Significance

“In addition to the historical and architectural significance of the church building, the property is imbued with military significance as a result of events that occurred there during the Civil War. From its earliest years, the location of the church on a high point at the intersection of the Little River Turnpike and the Old Carolina Road made it a visible local landmark. During the Civil War, it became a reference point for troops moving through the area. Because it was located in an area

that shifted between Confederate and Union control, and perhaps because of damages it sustained, the congregation did not meet for services during the final years of the war. According to John T Riticor's testimony before the Congregational Court of Claims in 1905, Union troops camped on the church grounds and used the building as a barracks when they moved through the area in 1862." The following year, Union troops used the building as a hospital to treat soldiers injured in fighting nearby. Although Riticor swore under oath that no Confederate forces occupied the church property, partisan ranger John Mosby mustered his troops at the landmark when he embarked on his famous campaign of guerrilla attacks against Union supply trains and pickets. It was during the Union's bungled attempt to stamp out Mosby's stronghold in southern Loudoun County that the Battle of Mount Zion was fought near the building on July 6, 1864.

"Mosby began harassing Union troops under the authorization of General J.E.B. Stuart in January 1863. When ordered to attack Union supply lines, Mosby formed a band of about fifteen men, led them to the Bull Run mountains, and ordered them to disperse through the area and meet ten days later at the Mount Zion Church for further instructions. As ordered, the rangers reconvened at the church on January 28, where they mounted a raid on federal pickets stationed elsewhere in the county. The raid was the rangers' first in a reign of terror against Union troops that earned Loudoun County the nick-name "Mosby's Confederacy."

"During Robert E. Lee's push toward Gettysburg in the spring of 1863, Confederate and Union troops clashed in several fierce cavalry actions in Aldie, Middleburg, and Upperville. The Mount Zion church was among a number of buildings that were converted for use as hospitals to treat the men injured in the engagements. According to a casualty list published in the New York Times June 25, 1863, sixty men were being treated at the Mount Zion Church at the time, a number which included 56 soldiers fighting for the Union and four Confederates. Seven soldiers who did not survive their wounds were buried in the church cemetery. When Joshua Riticor described the damage inflicted on the church at the time, he stated that about thirty five church pews were ripped out of the floor and broken up to be used as coffins and headstones for the Union dead." Mosby's guerrillas were close at hand during the actions and ambushed New York Herald correspondent Lynde Walter Buckingham on June 22 as he headed toward Washington with his reports on the cavalry actions. He was taken to the hospital at Mount Zion Church, where he died. He was buried in the Mount Zion cemetery in a grave dug for him by his close friend, Civil War artist Alfred Waud." Buckingham and the other soldiers buried at this time, however, were likely disinterred soon thereafter and reburied on friendly soil."

"Although Mosby's Rangers saw numerous engagements throughout the war, their greatest victory was won on the grounds of the Mount Zion Church. On July 6, 1864, they fought a cavalry force sent into Loudoun County for the sole purpose of routing them in a skirmish that came to be called the Battle of Mount Zion. In search of Mosby, Major William H. Forbes rode into the county with a force comprised of 50 men of the 13th New York Cavalry and about 100 men of the Second Massachusetts Cavalry. The latter group included two companies of the California Battalion, a group of Westerners hand-picked to fight Mosby and the only Californian troops to fight in the war. For two days, Forbes and his men searched unsuccessfully in the Blue Ridge Mountains before turning back east along the Little River Turnpike. Meanwhile, Mosby with his own force of about 175 men learned of the search and planned to attack Forbes on his return. Mosby's men proceeded to a point on the Little River Turnpike slightly east of Mount Zion church.

"As the Union troops halted near the church for dinner on the evening of the sixth, Mosby's force approached along the road from the east. Forbes' pickets fired an alarm, and the Union troops hastily formed into two lines on the south side of the turnpike. As Forbes' men fired on the advancing Confederates, the rebels fired their only cannon, a twelve-pound napoleon. The shell exploded in the air in a noisy blast that disoriented Forbes' men and frightened their horses. Mosby's men charged into the confusion. Union troops rallied near the church and in the nearby woods where they engaged the rebels in hand-to-hand combat.

"In the woods near the church, Forbes and Mosby came face to face and Forbes lunged at Mosby with a saber. One of Mosby's men moved in to take the blow while Mosby fired upon Forbes at close range. Forbes' horse reared at the same time and received a lethal bullet. The dead animal fell to the ground pinning Forbes beneath him. Forbes surrendered to capture, while the remainder of his force fled. In the confusion following the battle, accounts of the number of casualties varied, but reliable accounts indicate that more than 105 Union soldiers were either killed, wounded or captured, while Mosby's losses were one man was killed and six wounded. The following day, a federal relief force buried eleven of the Union dead in the Mount Zion cemetery, where they remain."

"In a desperate effort to break Mosby's hold on Loudoun County, Union troops finally resorted to arresting, all men in the county who were under the age of fifty. After this proved unsuccessful, even elderly men and local preachers were detained. Union forces held the men at Mount Zion Church before transferring them to federal prisons."

"When the war ended, the Mount Zion Congregation resumed services in the beleaguered building, replacing the pews and making some repairs. Finally, in 1905, the trustees of the church petitioned the government for reimbursement "for rent and repairs" under the ruling of the Tucker Act of 1887. Three members of the congregation swore under oath that the church had remained loyal to the Union and that none of its members had fought on the Confederate side (although by that time, seven Confederate veterans had already been buried on its grounds, at least one of whom had been one of Mosby's Rangers). In response to the claim, in 1907 the U.S. Court of Claims granted the congregation \$500 to cover the loss of 35 pews, a pair of blinds, and the wood fence that had surrounded the church lot, and for damage to the doors, walls, ceiling, and pulpit." (Form 10-900-a: Section 8, pp. 6-8)

Historic Designation and National Register of Historic Properties Status

The Virginia State Historic Properties Office has listed the Mount Zion Church as a State of Virginia Landmark. After examining additional archeological documentation, the state office has approved the nomination form to be reviewed by the federal office. The nomination is scheduled to be forwarded to the federal office at the beginning of March, at which time it will undergo evaluation for listing on the National Register. The National Register review is expected to take approximately 45 days.

CHAPTER IV CONTENTS

Overview

Roofing and Roof Structure

Site and Surrounding Conditions

Foundation and Exterior Walls

Chimneys

Floor and Balcony Framing

Doors and Windows

Trim

Furnishings and Layout

CHAPTER IV: BUILDING DESCRIPTION AS ORIGINALLY BUILT

Overview

The Mount Zion Church has changed very little in its 147 year history. In most respects, a description of the building as originally built would apply as directly to its current configuration. The building is a two-story, gable-roofed brick building with stone foundations. It is a simple rectangular structure, approximately 46' x 36' in plan, with gable walls at the east and west, and side walls divided into three bays by pairs of stacked windows and doors. The two principal entrances are through the east gable wall. Secondary entrances at the east bays of the north and south sides give direct access to the balcony via winding stairs. The west gable wall includes two pairs of stacked windows. Within the church, a "U"-shaped balcony runs along the north, east and south walls of the sanctuary. There is a raised platform and pulpit at the center of the west gable wall. The roof is supported by heavy timber trusses with end bays bearing on the gable walls. Roof rafters bear on the side walls and receive intermediate support from purlins spanning between trusses.

Roofing and Roof Structure

Mount Zion's original roofing was wooden shingles. The roof hatch was likely covered with lead, as evidenced by remnants of a lead cover which are still visible beneath the hatch door's tin cladding today.

The church's roof framing is a set of four rough hewn heavy timber trusses, which span between north and south walls at approximate 9'-0" intervals (*Figure 2*). Bearing on the top chords of these trusses and the east and west wall is a single 6x8" purlin on each side. The ends of the 6x8 east-west purlins rest on the posts and are fastened into them through blind tenon connections. Roof joists are 2x6" and are spaced at 16" on center.

Site and Surrounding Conditions The site of Mount Zion Church was originally a 3-1/2 acre parcel along the Old Carolina Road which had been cut off from a larger holding by the construction of the Little River Turnpike. This location had been significant since pre-colonial times as the Old Carolina Road had been laid over an important north-south Indian trading footpath, the Susquehannock Plain Path. This Indian trade route was noted in documents as early as 1662, and defined the western limit of European settlement until the 1720s. "The first record of the path was in Colonel Abraham Wood's 1662 report of the trade between the Susquehannock and Carolina Indians. The Iroquois took over the route around 1670, and it defined the western limit of European settlement until the 1720s (Harrison 1987: 455-456)." (9, Milner, 1997) As colonists began to move in to the area after the Treaty of Albany in 1722, the road became known as the Old Carolina Road and used as a primary route to the West. Prior to the Civil war, the Old Carolina Road was intersected by a newer east-west thoroughfare, the Little River Turnpike. Mount Zion Church was built on a relatively flat site near the crest of a hill overlooking this crossroads in 1851, ten years before Northern Virginia would become the most contested territory of the Civil War (*Figure 3*).

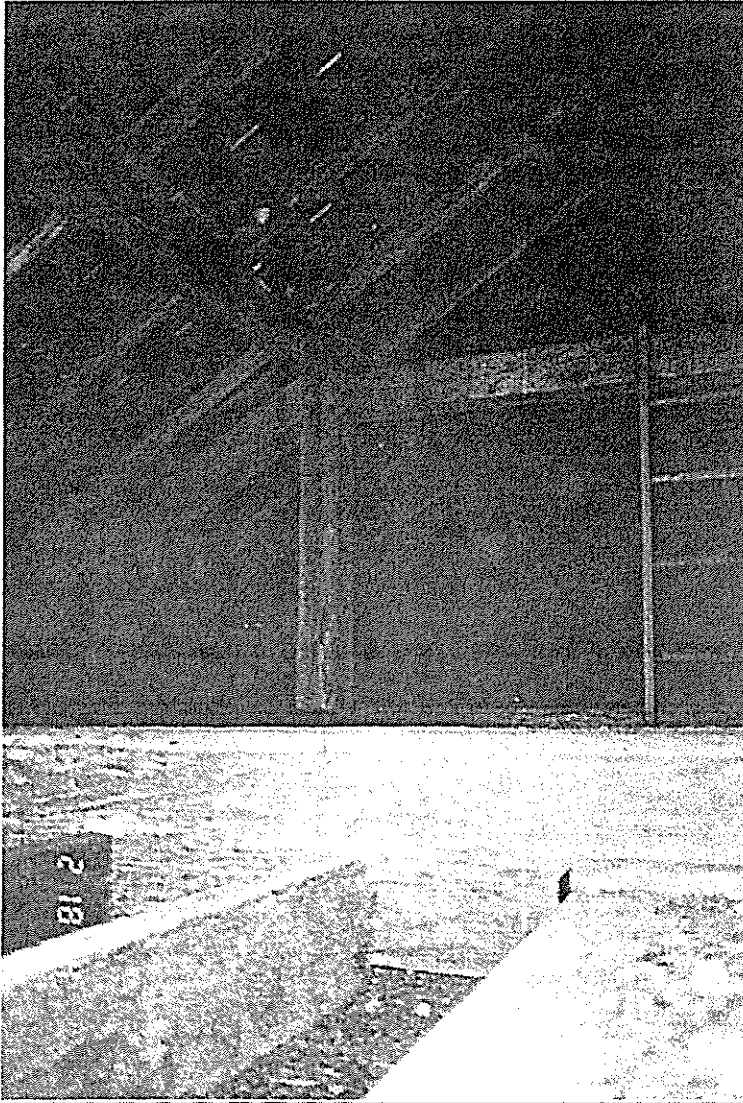


Figure 2: Roof Framing. The bottom chords of the trusses are 8x12" rough hewn pine timbers with joists of varied size running between them at 16" to 26" on center. Following the roof slope upward from each truss end are two 7-1/2"x8" chords, which meet the tops of 6'-0" posts approximately 10'-0" from the north and south walls respectively. (Photo taken: 11/97)

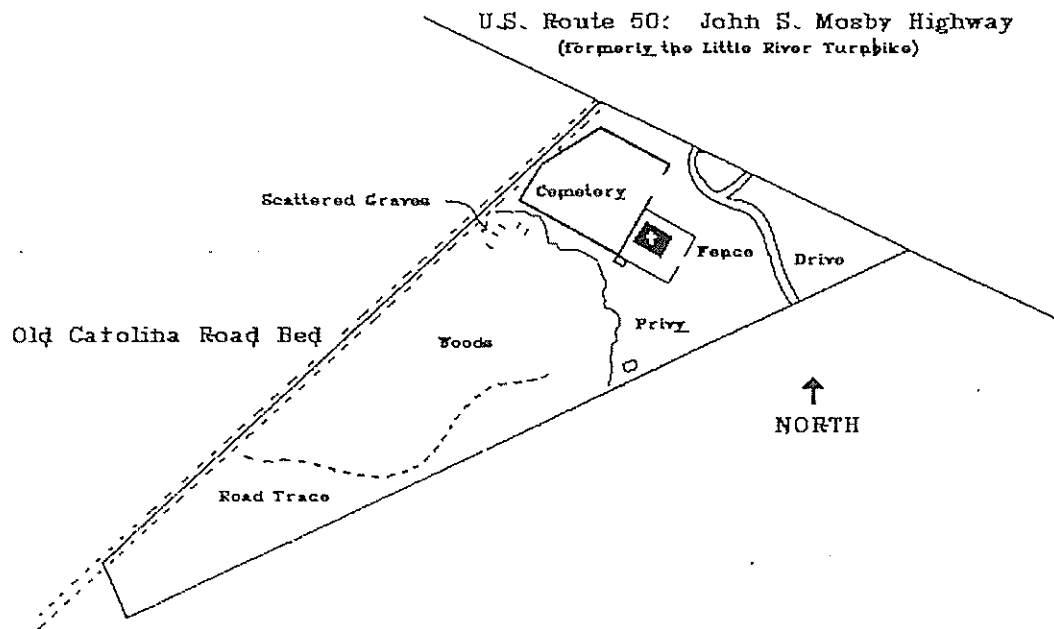


Figure 3: Site Plan: The church site was a portion of the Ritcor family land which had been separated from the family's main holdings by the construction of the Little River Turnpike (now U.S. Route 50). Today the bed of the Old Carolina Road is part of the property. (Plan from Grier Study, 1992)

The church cemetery's east wall was built in 1853 at approximately 10'-0" to the west of the church's west wall. How much of the site was wooded at that time is unknown.

An archeological study done in February 1997 uncovered artifacts that were concentrated at the west end of the property where a house once stood. Subsurface soil testing at that site revealed fragments of bottles, porcelain, nails, and other domestic articles of the late nineteenth and early twentieth centuries. As part of this investigation, three 1'-0" x 2'-0" test pits were excavated at the south, west and north foundations of the church. They revealed artifacts that relate to the construction and repair of the church structure.

Foundation and Exterior Walls

The stone foundation is made up of locally-obtained basalt cobbles and porous, sandy mortar.

The primary entry to the church is through east elevation, which is composed of three bays (*Figure 4a*). At entry level, two doors are placed in the first and third bay around a central window. Three windows above are vertically aligned with the first floor openings. A recessed panel in the gable above the central bay bears the inscription "Erected A.D. 1851." The west elevation is composed of only two bays, with two windows aligned above two lower windows (*Figure 4b*). None of the west wall windows are aligned with openings in the east wall. The north and south elevations are organized into three bays each including six masonry openings (*Figures 4c, 4d*). At both north and south, three windows above balcony level align vertically with a door at entry level of the easternmost bay, and two windows at the center and western bay. The north and south wall's exterior cornice is comprised of three courses: a course of corbled, denticulated header brick supporting two courses of running bond. The upper running brick course corbles another 2." This cornice configuration resembles that found at the Pleasant Vale Baptist Church built in 1845 in Fauquier County, a congregation with which the Mount Zion Congregation was initially associated. (5, O'Brien, 1997)

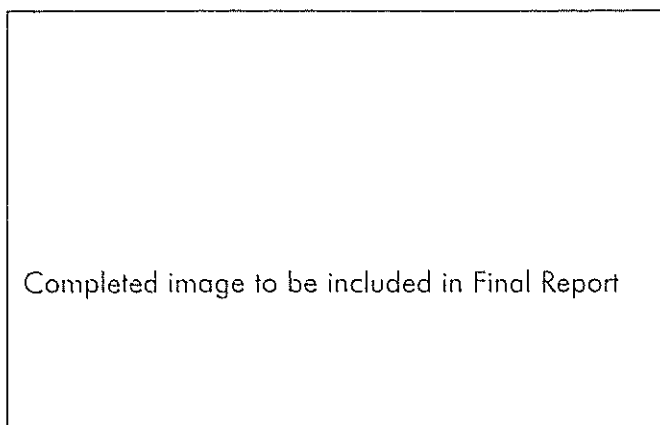


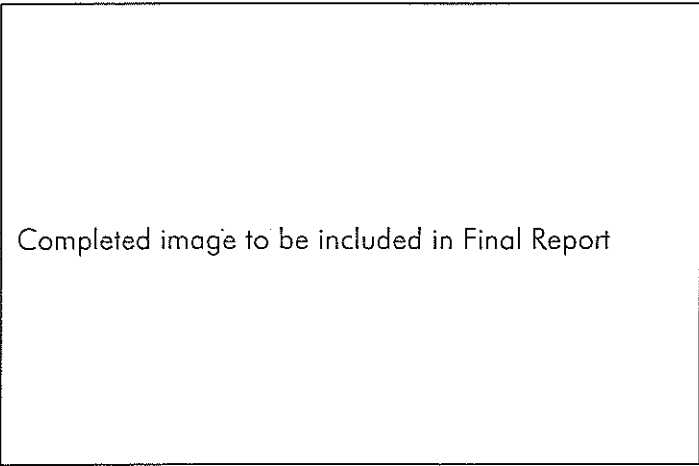
Figure 4a: East Elevation. Although this image was taken recently, it shows the east elevation's configuration as originally built (Metal S-plates and roofing shown in the photographs are not original). The entry elevation is three bays with doors arranged symmetrically around a central window. A recessed panel in the gable above reads "Erected 1851." (Image taken: 2/98)

Completed image to be included in Final Report

Figure 4b: West Elevation. Although this image was taken recently, it shows the west elevation's configuration as originally built (Metal S-plates and roofing shown in the photographs are not original). The west elevation is a symmetrical two-bay arrangement. (Image taken: 2/98)



Figure 4c: South Elevation. Although this image was taken recently, it shows the east elevation's configuration as originally built (Roofing shown in the photographs is not original). Both north and south elevations are three-bay compositions with entries to balcony stairs occupying the easternmost bays. The vertical beaded board door shown is not original, and was likely replaced due to damage from the Civil War period. The corbelled cornice was built to resemble that found at the Pleasant Vale Baptist Church in Fauquier County. (Image taken: 11/97)



Completed image to be included in Final Report

Figure 4d: North Elevation. Although this image was taken recently, it shows the north elevation's configuration as originally built (Roofing shown in the photographs is not original). Both north and south elevations are three-bay compositions with entries to balcony stairs occupying the easternmost bays. The corbled cornice was built to resemble that found at the Pleasant Vale Baptist Church in Fauquier County. (Image taken: 2/98)

Church walls are constructed in five course American bond (i.e. 5 stretchers and one header course). Both vertical and horizontal mortar joints throughout the walls were pencilled with lime wash. Pencilling marks were commonly applied to mortar joints in the mid nineteenth century for a crisp finished appearance. The 1'-6" thick brick walls (4 wythes) were laid flush with the outer edge of the stone foundation. At roughly 9'-0" above the entry level finish floor, the interior face of the masonry wall stepped back one brick width to provide a bearing surface for the balcony framing. From that elevation upward, the wall maintained a constant thickness of approximately 1'-0" to the cornice line. Openings in the masonry walls were spanned by jack arches. Window jack arches were 17 bricks wide, and door jack arches were 14 bricks wide.

Chimney

The Mount Zion Church has two chimneys which are not visible from the exterior until they emerge through the roof above the corniceline. The chimney cap configuration is similar to that found at both the Pleasant Vale Baptist Church and the Ketocin Baptist Church. (5, O'Brien, 1997) The only external sign of the chimneys below cornice height is a discontinuity in the brick pattern at the chimney locations. At those locations above a height of approximately 9' above grade, bricks of the header courses are turned into running bricks. This occurs only above 9' because the chimneys are built out into the interior space only above that height. The south chimney projects thirteen courses upward from the roof.

Floor and Balcony Framing

As there are currently no visible openings in the entry level flooring, framing measurements could not be taken without destruction of historic materials. The Balcony is at the perimeter of the hall, approximately 9' 6-1/2" over the entry level floor. Balcony framing is 9-3/4" deep, and is supported by the masonry walls and by seven wood columns at the balcony's interior edge. At north and south walls, balcony width is roughly 6'-6" wide with a 3'-9" wide, 7" high riser at the walls. At the east wall, the balcony is at 9'-6" above entry level, with a 6-3/4" tall riser.

Balcony columns each stand upon 4" tall, 10-1/2" square base blocks. Shaft casings are sixteen sided, and taper from base to capital with the rough diameter of the shaft decreasing from 6-1/4" at the base to 5-5/8" at the capital. The width of each side of the shaft decreases proportionally: from 2" at base level to 1-1/2" at the capital. The shaft sides are comprised of eight three sided segments. Above, an offset 3/4" torus separates the faceted column from a 2" tall, 5-5/8" diameter cylindrical section. Above this, a simple decorative profile terminates the capital under a square abacus.

Doors and Windows

The original exterior doors were three panel doors with wood peg construction. Their hinges were cast iron. All exterior doors have 12" tall transoms. Doors at the east elevation are more formal: symmetrically arranged in matching pairs around a central window. Each contains three 12" wide recessed panels (*Figure 6*). Above each pair of doors, a 13" tall transom holds four 12" tall lites which vary in width from 6-7/8" to 9-5/8". The interior face of each door reflects the same overall configuration as the exterior face, but without panel edge trim. The inactive leaf of each pair has both upper and lower throw bolts at the 1-3/8" wood meeting rail. These fasts are of varied dates, with one likely original at the south east door. The active leaf of each pair has a mortise lock and knob which are jointly housed in a brass plate. Hinges at both east elevation doors are painted metal.

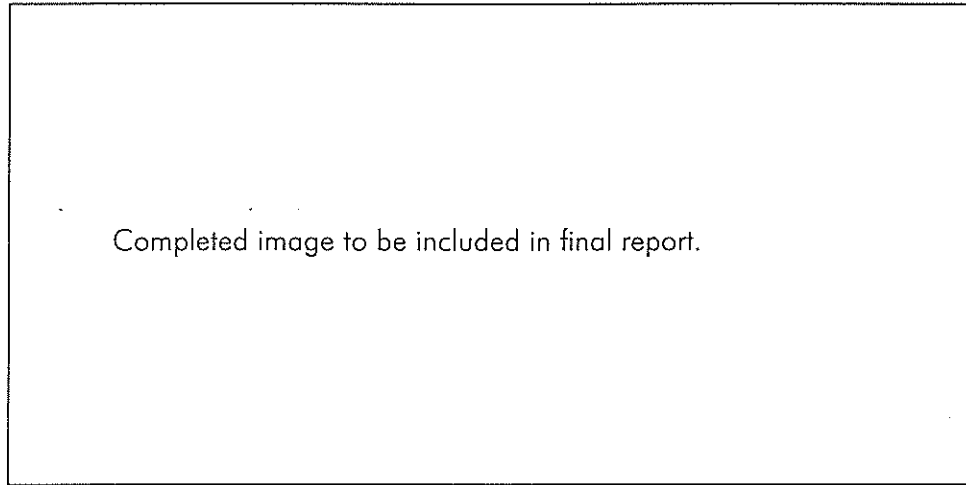


Figure 5: Balcony Rail Framing: The 2x4 balcony rail framing is visible from the backside of the guardrail. It extends 2' 4" above the balcony floor. (Image taken: 298)

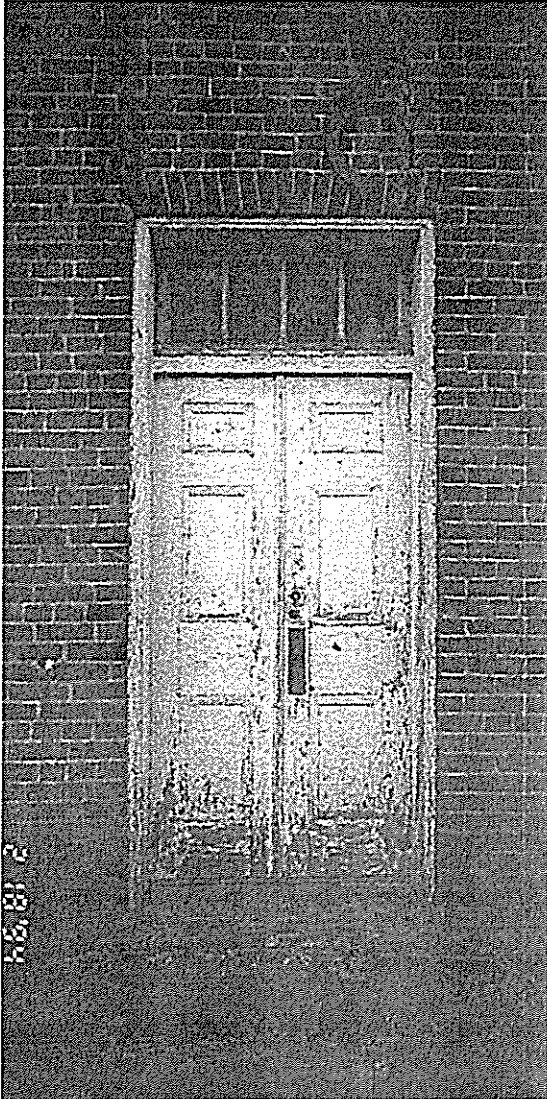


Figure 6: East Doorway. The recessed panels are 12" wide and 6-1/8," 21-5/8," and 19-1/4," tall respectively. Panel edge trim consists of a simple 1-1/2" profile. Center stiles are 3-1/2" and outer stiles are 4-1/2." The doors' rails measure 9" tall at the foot, to 11-3/8" at knob height, and 4-5/8" at the two upper rails. (Image taken: 11/97)

The north elevation door has three pair of 10-1/2" wide panels: two 8" tall upper panels over two 1' 11" tall central panels, and 1' 8" tall lower panels. The panel edge trim is identical to that found at the east exterior doors.

The three interior doors at Mount Zion Church (at the two closets and the south stair) are roughly 2' 4" by 6' 0" four-panel doors, with 4" edge and center stiles. Lower rails are approximately 6-5/8," center rails 9" and upper rails between three and four inches. It seems likely that panel edge trim of all these doors was originally identical although today the balcony stair door has none. Closet doors have raised panels with a simple angled edge trim.

Windows are typically eight over eight double hung with 9" x 12" lites. They do not have a counterbalance system, but instead have simple painted wood sash props, which fasten into regularly spaced downward angled notches in the frames (*Figure 7*). Lower notches in window frames angle upward, to fasten the windows shut.

Shutters

Typically, each entry level window is fitted with a pair of two-panel exterior shutters. The shutters wood peg construction is similar to that found at the exterior doors. Shutter panels are approximately 1' 3" wide and 2'-0" tall, with 3-1/2" stiles and 5" lower rails and 3" middle and upper rails.

Each of the balcony level windows is fitted at the exterior with louvered shutters. The louvered area of each shutter is 1'-4" wide by 5'-4" tall, with 1-1/2" louvers. Louvered shutter stiles are 2" wide, their lower rails 7-1/2" tall and upper rails 3" tall. Each shutter was fitted with a pair of painted cast iron self-locking butt hinges. This type of hinge was patented by Lull & Porter and appears in the 1865 Russell & Erwin Hardware catalogue.

Trim

Exterior window and door casing is minimal. Head and jamb trim is flat painted wood, with a single interior bead. Door and window sills are approximately 2 2/3" flat painted wood. Interior window and door casing is austere, consisting of 1-1/2" half-round edge profile at jambs and head, flat window sills with rounded edge profiles and flat buck boards. At windows, the jamb panels are splayed inward approximately 2" on each side. At doors jamb panels are perpendicular to the wall surface.

Furnishings and Layout

The sanctuary is a single 33' x 43' double height room with a 'U'-shaped balcony running along the north, east and south walls. The Church Hall is nearly symmetrical around the wood barrier which divides the center block of pews (*Figure 8*). This division extended from the back (east) wall of the church up to the foremost row of pews. According to local tradition, women occupied areas north of the divider and men occupied those to the south (6, Milner, 1997). Access to the stairs up to the balcony is the primary difference between north and south halves of the church.

Completed image to be included in final report.

Figure 7: Sash Props. The painted wooden sash props are similar to, but far less ornate than those advertised in the Russell & Erwin 1865 catalogue. (Image taken: 2/98)

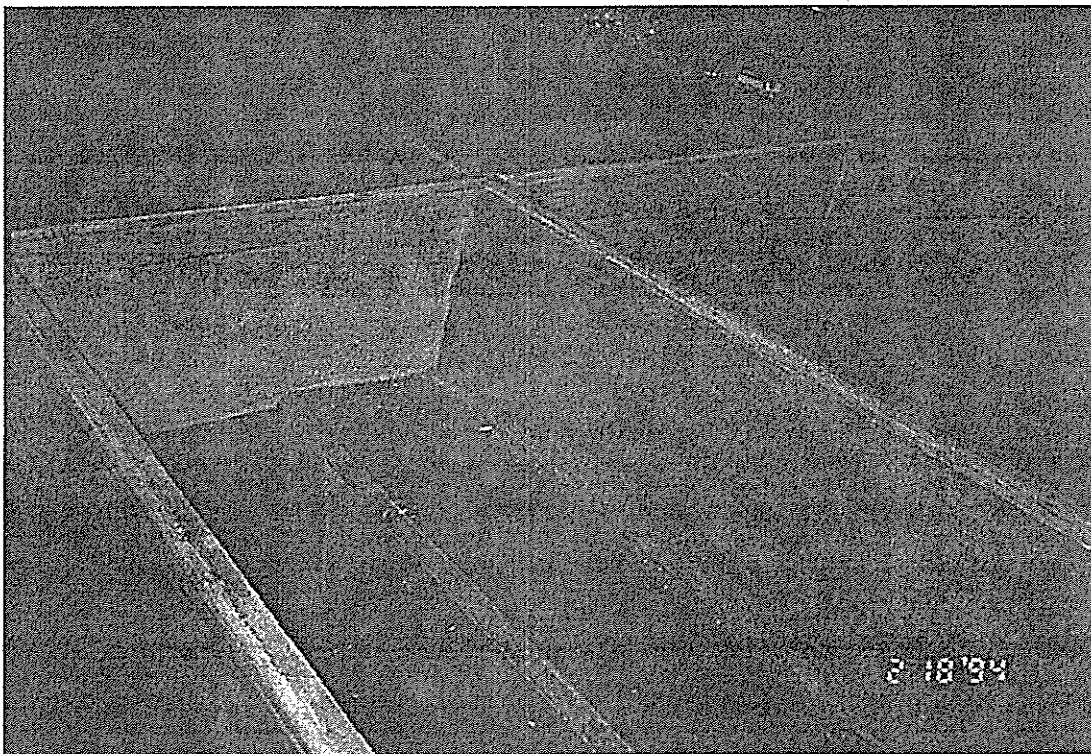


Figure 8: The central section of pews in the Church Hall is bisected by vertical board, dividing the men and women who attended services and meetings. Women occupied areas north of the divider and men occupied those to the south. (Image taken: 11/97)

The north stair is reached from an exterior door only, while the south stair is accessible from an interior and an exterior door. Tradition holds that the latter arrangement allowed men to move freely between balcony and main floors to participate fully in services and meetings. The focal point of the arrangement is a wood pulpit at the west center of the hall. At southeast and northeast corners are stairs to the balcony level, with storage closets underneath. The arrangement of the pews and columns is nearly identical to that in the Ketocin Baptist Church.(2, O'Brien, 1997)

There are 35 pews and seven columns at the entry level, with the main section of seating consisting of ten 13'-0" wide pews with a vertical board bisecting them down the center. Underneath the balcony, 6'-6" wide pews also typically face west, with those at column locations cut shorter to fit between column and wall. The last row of pews under the balcony on both north and south sides is turned toward the east, facing the cast iron pot bellied stoves. An imprint on the central east wall plaster at the height of a typical pew back, and floor scars at former pew support locations indicate that the pew arrangement at one time extended to the back wall of the church, further reinforcing the division of women and men within the hall.

CHAPTER V CONTENTS

Roofing and Roof Structure

Foundation and Site

Exterior Walls

Chimneys

Floor and Balcony Framing

Doors and Windows

Shutters

Finishes

Trim

Furnishings & Layout

Attic Condition

CHAPTER V: EXISTING CONDITION SURVEY

Roofing & Roof Structure

The standing seam metal roof which shelters the church is in disrepair with peeling paint exposing rusted areas throughout, and especially at the seams. The roof pans are typically nailed directly to large wood boards which are generously spaced on the roof framing. This roof probably dates to the mid twentieth century as the roof's current condition indicates decades of weathering. The resulting punctures expose the metal to corrosive elements and provide a means of entry for water into the attic below. The attic interior shows signs of a long history of repeated water damage, including staining on wood members and extensive erosion of interior mortar at the masonry gable ends and chimneys. Flashing at the chimney locations is corroded and a dark mastic material has been applied to chimney-roof joints, and splattered over the chimney brick and roof metal in the surrounding areas. There are no gutters at Mount Zion Church and there is no evidence that any were ever present. Signs of an earlier roof are visible near the bottom chords of roof trusses from the attic interior. Older roof sheathing boards visible near the attic floor are narrow and closely spaced, with dense nailing patterns. The spacing and nailing marks on these older boards indicate the former presence of a wood shingled roof.

The roof hatch was likely covered with lead, as evidenced by remnants of a lead cover which are still visible beneath the hatch door's tin cladding today. The roof access hatch is currently covered with metal cladding. At the edges of the roof hatch, remnants of a lead cover are visible beneath this cladding. Whether the lead cover is still intact beneath the metal cladding is unknown. Barge boards at the gable ends of the building have become unfastened and are dropping downward from underneath the roof edge.

Roof framing has been affected by the relatively open condition of the attic. At the south edge of the building, the lower chords of the two easternmost hewn heavy timber trusses have been damaged by insect infestation. The south end of the westernmost truss has deflected downward. Wood at the connection between the lower chord of the second truss from the east and its south post has rotted. North truss ends show continued exposure to water, with the westernmost and third truss from west rotted and fibers crushed at heel joints. The north end of the second truss from west shows serious but lesser water damage. Roof joists support, 1x12" sheathing boards. Where the bats' claws grip the purlins' undersides to hang, the purlins wood fibers have been damaged by repeated scoring.

Foundation and Site

The stone foundation is made up of irregular field stones held by a porous, soft, sandy mortar. According to the 1997 geotechnical study conducted as part of this investigation, the stones are primarily locally obtained basalt cobbles, which are approximately 6 to 12 inches in size. The foundation's depth is roughly 2'-6" below grade as shown by the three test pits along the building perimeter. The foundation's height relative to grade varies from just below grade at the east elevation to approximately 1'-7 1/2" above grade at the building's southwest corner as the ground

surface itself slopes downward toward the southwest (*Figures 9a, 9b*). At the north and west elevations, foundation mortar has crumbled due to water penetration and the wicking effect of the masonry. This problem has been aggravated by the lack of positive drainage condition at these areas, and dirt and mildew stains on the surface of the foundation show that the drainage problem is ongoing. At the northwest corner, portland cement grout has been applied in varying thicknesses to the stone foundation. A large stone at the base of the south end of the west elevation is dislodged from the wall and sits on the grass nearby. A brief assessment of the structure conducted in 1994 suggested that the two large white oak trees growing approximately 10'-0" from the east foundations may contribute to the destabilization of the church's foundations.

Two 2'-0" long terra cotta 6" diameter pipes have been set into the north wall with their top edges located near the uppermost edge of the foundation. One pipe is approximately 5'-0" from the building's east edge and the other is approximately 10'-0" from the western edge. Two identical pipes are similarly located within the south foundation wall. These pipes were intended to improve air circulation beneath the wooden floor at the church and were noted in the 1996 structural report, but not in 1984. Irregular stone steps at all four church entries are similar to foundation stones, and have settled unevenly. Step stones at the north entry are broken and uneven.

Of great concern to this study is the marked shifting and displacement of the foundation over recent years. The 1997 geotechnical report attributes the structural damage at the west end of the building to heaving and settlement of the masonry foundation, caused by the shrinking and swelling cycles of the porous, expansive clay soils upon which the foundation was laid. These soils are relatively plastic, and subject to volume changes with variations in moisture contents. This soil condition typically affects structures where they are lightly loaded, as extra weight may produce an anchoring effect. In accordance with this, structural engineer Rick Ortega of Ortega Consulting reports that the areas of most prominent damage are indeed those which are relatively lightly loaded.

Exterior Walls

Church walls are constructed of American bond (i.e. five courses of stretcher and one course of header) brick that varies in color from red to brown with dark brown patches. Chalky white lines visible at both vertical and horizontal mortar joints throughout the walls indicate lime wash pencilling at the mortar joints. The 1'-6" (four wythe) thick brick walls were laid flush with the outer edge of the stone foundation. Over time, this eccentricity along with uneven settlement have caused cracks, and deformation of the brick walls. A structural survey conducted in 1984 described the deterioration at that time as "not immediately apparent," but "severe," noting that foundations at the west end of the building had sunk several inches. Today, deformations in the brick walls, particularly the east, south and west walls are readily apparent. The uneven settlement appears to have been caused, in part, by the expansive clay soil upon which the foundations rest (the ever changing water content of this soil decreases its stability and its capacity to consistently bear heavy loads).

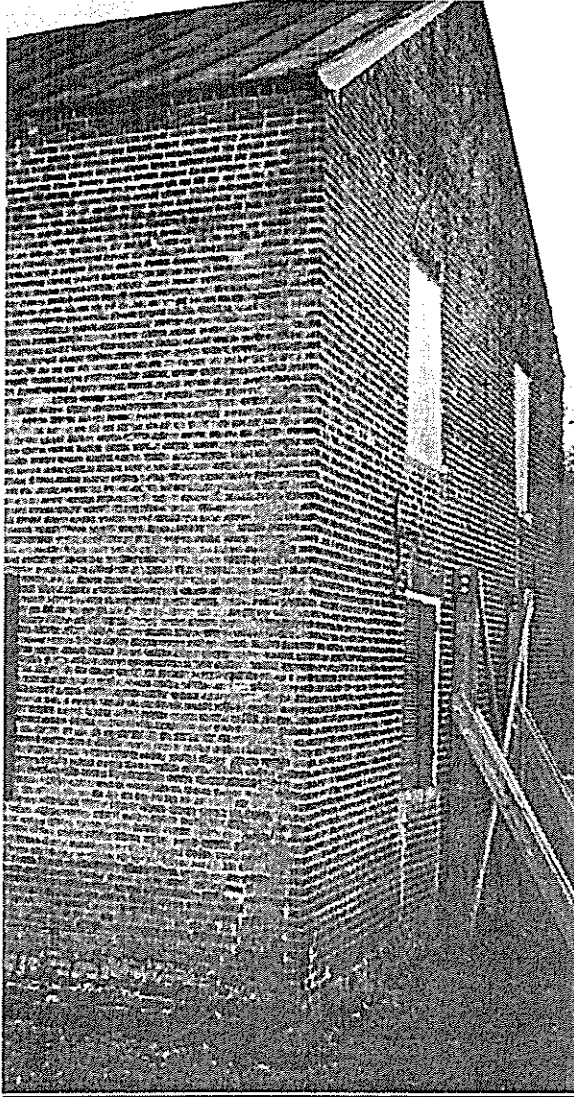


Figure 9 a: Masonry at Northwest. The foundation is comprised of locally-obtained basalt cobbles, and soft, sandy mortar which has eroded due to continued water exposure. Two large vertical cracks at the west ends of the north and south walls show that the foundation movement is affecting the brick masonry walls above. (Photo taken: 11/97)

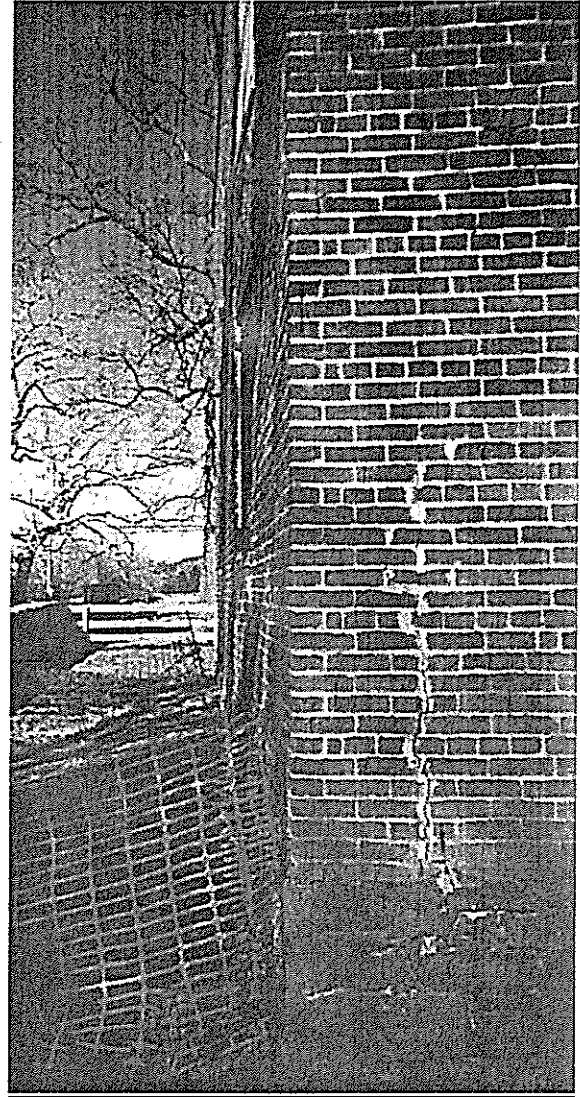


Figure 9 b: Masonry at Southwest. The foundation is comprised of locally-obtained basalt cobbles, and soft, sandy mortar. The shrinking and expansion cycles of the clay upon which the foundation is laid have caused foundation movement. Two large vertical cracks at the west ends of the north and south walls show that the foundation movement is affecting the brick masonry walls above. (Photo taken: 4/97)

Window or door openings in the masonry walls are spanned by brick jack arches of 14 or 17 bricks respectively. Typically, large vertical cracks extend upward or downward from the corners of window and door openings, and jack arch conditions vary by location. In many locations on the north, west and south elevations, Portland cement mortar has been used to fill the cracks and may have caused further spalling of brick and mortar. At corresponding interior locations, diagonal cracks in finish plaster extend outward from heads and sills.

The West Wall

Outward deflection in the west wall has caused large amounts of cracking, with diagonal and vertical cracks extending from the corners of each opening (*Figure 11*). The jack arch above the lower south window of this elevation is cracked and bowing outward, with a large vertical crack running through it. Above cornice height, cracks are relatively minor, except at the rake of the gable itself, where (on both north and south edges) several bricks appear to be in distress. These areas of distress coincide with the bearing connections between roof purlins and the masonry wall. As described on the east elevation, there are here four 'S'-plates fastened into the west wall. The larger of these tie two portions of the wall via the 1-1/2" iron bar chain to the 'S'-plates at the east elevation, and the smaller two anchor into the balcony framing. The tensile forces caused by these anchors have caused severe local cracking and deformation at each anchor location in addition to the wall's general heaving. Approximately 12" from the south edge of the wall and 15'-9" above grade, a steel channel is connected through a steel cable to the 10" square plate described at the east elevation. Interior damage to the masonry above the cornice line is similar to that found at the east wall, with severe mortar erosion there caused by persistent exposure to water.

The East Wall

Although not as readily apparent as the west wall's deformation, east wall displacement is significant, as shown by the survey report. Fastened into the east wall at four inches above balcony level, two large (approximately 27" long) 'S'-shaped plates anchor portions of the wall into two 1-1/2" iron tie bars chains which span through the sanctuary to the west wall (*Figures 9a, 9b*). Running approximately 4" above the balcony floor, these pose an obvious tripping hazard. The installation date of these tie bars is unknown, but precedes 1984, when they were noted in a structural report by Brown Morton. Two smaller 'S'-plates are fastened into the wall just above first floor window jack arches, and appear to be anchored into the balcony framing, and were not noted in 1984. A 10" square anchor plate is anchored at approximately 14'-2" above grade, roughly 12" from the south edge of the elevation. This is connected to a steel cable which spans the length of the building above the balcony to a steel channel section anchor at the west wall. The tensile forces created by these anchor plates have caused cracking and deformation at each plate location. This failure is especially severe at the larger plates, and has caused major cracks in the jack arches above entry level openings here. Above the cornice line, east wall mortar has been severely eroded from the inside by water infiltration due to persistent roof leaks.

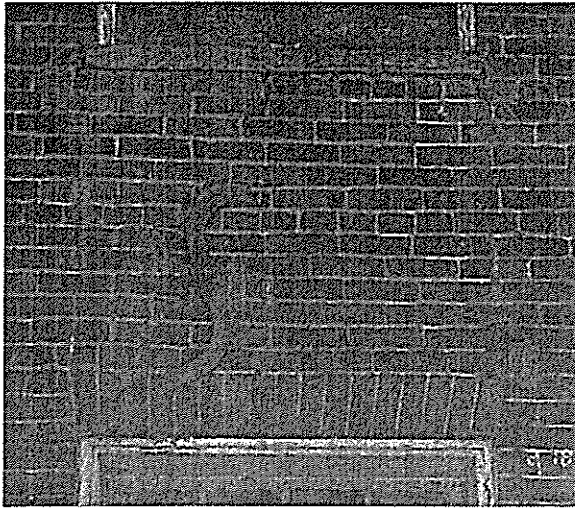


Figure 10a: Iron S-plate, East Wall. Two 27" long S-plates at approximately 4" above balcony level anchor portions of the wall to iron ties bars that span the length of the main hall to the heaving west wall. Masonry near these plates is in tension, and as a result, fractures and displacement is evident. The installation date of these plates is unknown, but precedes 1984, when they were noted in a report by Rev. Brown Morton. (Image taken: 11/97)

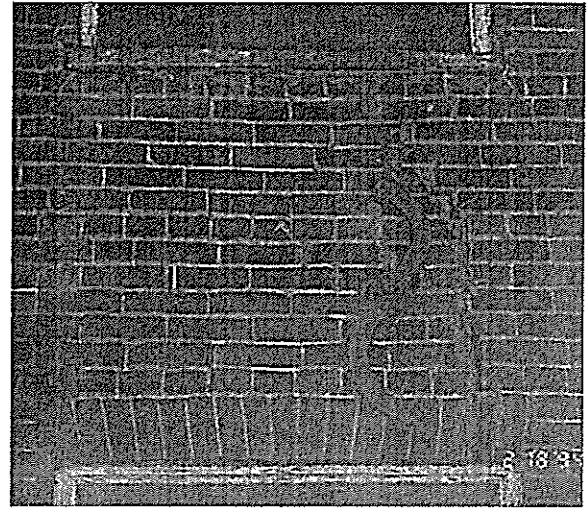
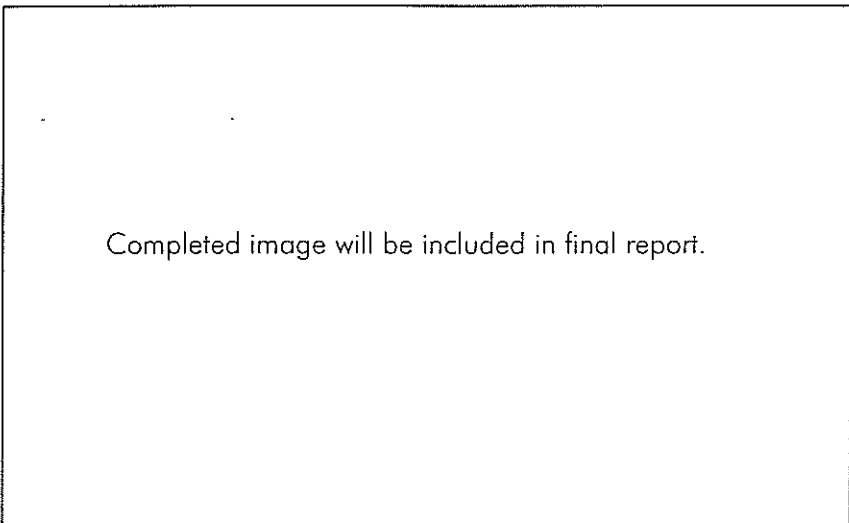


Figure 10b: Iron S-plate, East Wall. Two 27" long S-plates at approximately 4" above balcony level anchor portions of the wall to iron ties bars that span the length of the main hall to the heaving west wall. Masonry near these plates is in tension, and as a result, fractures and displacement is evident. The installation date of these plates is unknown, but precedes 1984, when they were noted in a report by Rev. Brown Morton. (Image taken: 11/97)



Completed image will be included in final report.

Figure 11: West Elevation. Various attempts to support the unstable west wall are visible from the exterior: 'S'-plates and a 4' 5" steel channel are connected to the east wall through iron bar chains and a steel cable. Wood raking shores installed in 1997 brace the central 9 feet of the west wall, and are anchored into the ground between the church and graveyard. (Image taken: 2/98)



Figure 12: South Wall Vertical Cracks.
Vertical cracks in the south wall extend from grade up to the corniceline at every bay. Vertical displacement at the jack arches over windows is significant. (Image taken: 11/97)

North and South Walls

Both the north and south walls are experiencing uneven settlement, and extensive cracking. Vertical and diagonal cracks in the north and south walls are most pronounced at western ends, although cracks extend upward and/or outward from the corners of each masonry opening (*Figure 12*). Brick jack arches above doors appear to be in somewhat better condition than arches above windows. Both the south and north walls are experiencing distress as the western end of the building pulls outward by the settlement and deformation of the west wall. Runoff from the roof has stained both of these elevations, leaving zones of lesser staining beneath the chimneys.

The deformation of the south wall is severe, with harsh weather conditions working in conjunction with the settlement forces already described. At each of the jack arches on this side, uneven displacement has caused major vertical cracks, with height differences between arch centers and spring points varying from $\frac{1}{2}$ " to $\frac{7}{8}$ ". Approximately 1'-6" from the western edge of the south elevation, a large vertical crack extends from grade upward approximately 9'-0". It appears to have been caused by the pull of the west wall as it shifts westward, and away from the rest of the building. Vertical cracks at the east and west edges of window locations are pronounced on the south elevation. These cracks extend upward from grade to lower sills, from lower heads to upper sills, and from upper heads to the final running course beneath the cornice's corble.

Deformation at the north wall does not appear as severe as that at the south wall.

Chimneys

The south chimney mortar is typically eroded and organic growth appears to be accumulating there. The dramatic mortar erosion at the chimney is the result of the chimney's use (*Figure 13*). Extreme temperature differences inherent to the chimney's function work in conjunction with the presence of sulfates from fire exhaust to corrode the porous mortar. Portland cement mortar has been applied to some of the mortar joints, and a black mastic material has been applied at places. The vaulted chimney cap has been covered with an uneven layer of grout. The north chimney is similar in construction to the south chimney, however the condition of the mortar appears to be more sound.

Vent pipes from the two interior wood burning stoves enter the north and south walls at roughly 8'-0" above the finish floor. At these locations, the chimneys are concealed within the 18" wall thickness. At balcony level, (in other words, above the 5" step back in the typical masonry wall) the chimneys protrude approximately 5" into the interior space. Extensive water damage to the interior finishes suggests that water is penetrating through roof penetrations due to failed flashing.

Floor and Balcony Framing

The balcony is at the perimeter of the hall, approximately 9' 6-1/2" over the entry level floor. Its 9-3/4" deep framing is supported by the masonry walls and by seven wood columns at the balcony's interior edge. At north and south walls, balcony width is roughly 6'-6" wide with a 3'-9" wide, 7" high riser at the walls. At the east wall, the balcony is 9'-6" supported by a 6-3/4" riser. Balcony columns each stand upon 4" tall, 10-1/2" square base blocks. More information about shaft and capital trim is located in the trim section of this report.

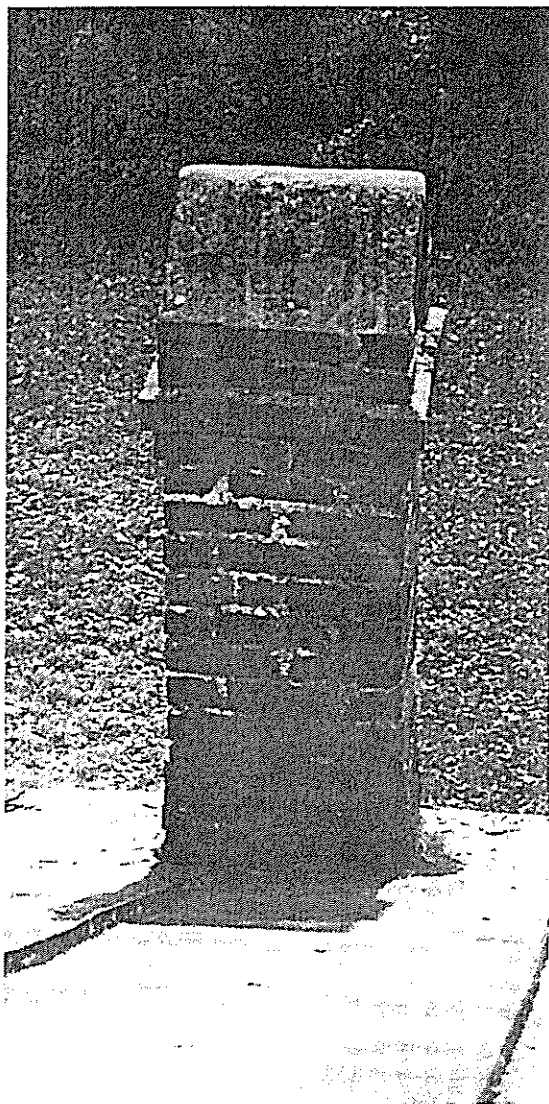


Figure 13: Chimney. The mortar at the chimney is eroded due to the corrosive effects of extreme temperature differences, water infiltration, and exhaust sulfates. (Image taken: 11/97)

Because of the extraordinary deflections in the masonry at west, the west wall has begun to pull away from the wood balcony and raised pulpit structures, with gaps between the masonry and wood frame systems varying from negligible to $7/8$ ". Similarly, the east wall has begun to pull away from the wood balcony and entry level floor systems. This condition was not observed at the north or south walls at entry level. The joints between balcony floor and north and south walls were hidden by stacked pews.

Doors and Windows

The east jamb of the south elevation's door has been modified by the addition of a shim board to accommodate the (non original) vertical beadboard door (see doors). A $15\text{-}1/4$ " long $1\text{-}7/8$ " wide wood board and a 8 " by $1\text{-}7/8$ " wood board have been nailed into the south edges of west and east jambs where they meet the sill, apparently to prevent further deterioration there. Paint at south elevation sills and lower jambs is typically worn away, and the exposed wood is deteriorating. Paint at upper jamb and head trim is typically cracked and beginning to peel. Window sills at the upper south window of the west elevation and the lower west window of the north elevation have each been covered with a protective painted sheet metal flap. The condition of window and door casing varies from location to location, with most severe damage affecting casing on the south and west elevations.

The five surviving original exterior doors, located at the east and north elevations are three panel painted $1\text{-}3/4$ " wood doors. They are in remarkable condition for their age and continuous weathering. Like their casings, the doors have been painted very infrequently over the church's history, and thus their profiles are still clear and unmarred by excessive paint buildup. Exterior paint has worn away at the foot of each of these doors, but the revealed wood is still in fair condition to be restored and repainted. All of the exterior doors have transom windows. There is no operating hardware visible at door transoms.

The four matching east elevation doors are in good condition. The three panel doors' original wood peg construction is intact with most pegs present, although many are loose and may be lost if not resecured. The interior face of each door reflects the same overall configuration as the exterior face, but without panel edge trim. The active leaf of each pair has an original mortise lock and knob which are jointly housed in a brass plate. Above the knob at the north doorway are two modern brass deadbolt locks (at south). Hinges at both east elevation doors are painted cast iron and are in good condition. The south doors at the east elevation also have a painted metal barrel bolt at the meeting stile.

The north elevation six panel door has is also of wood peg construction. Its panel edge trim is similar, but not identical to that found at the east exterior doors and is in good condition. A mortise lock is present but the doorknob has been removed.

The south elevation's door consists of three panels of vertical wood beaded board ($3/8$ " bead). (Figure 14). This door is likely the one paid for by Federal reparations funds as applied for by church members in 1907. It is the only vertical beadboard door found at Mount Zion Church, and along the western edge of the door frame, a $3/4$ " shim panel appears to have been added in order to improve the fit between the new(er) door and the pre-existing framed opening. The bottom 4 to 6" of the joints between boards here has deteriorated because of harsh weather conditions and water wicking

up into the joints themselves. Above the door, a 15" tall transom contains three lites. This door has no knob or lock hardware visible from the exterior.

The three interior doors at Mount Zion Church (at the two closets and the south stair) are of similar dimension. They are roughly 2'4" by 6' 0" four-panel doors, with 4" edge and center stiles. Lower rails are approximately 6-5/8," center rails 9" and upper rails between three and four inches. Panel edge trim differs between these doors, with the closet doors having a raised panel with angled edge trim, and the balcony stair door having no panel edge trim. One panel and edge trim are missing at the south closet door. Threshold thicknesses also vary from 1/2" to 3/4." Hinges are 2-3/4" cylindrical (metal). Closet doors have mortise locks.

Windows are typically eight over eight double hung with 9" x 12" lites. On the entry level, windows are operable. Balcony level windows are covered with painted gypsum board on the interior and painted wood shutters on the exterior. The windows' original painted wood sash prop systems are typically intact.

Shutters

Typically, each entry level window is fitted with a pair of two-panel shutters (*Figure 15a*). Mortise and tenon connections are used at the rails, however, pegs are beginning to come loose. Like the doors, the shutters have been repainted infrequently over the life of the church. There are large areas of where the finish has been completely worn away. Paint analysis detects only three to five layers, with the original paint comprised of a forest green color. Remarkably, much of the exposed wood is still in fair condition. However, at some locations, original material at weathered rail-stile joints has been removed and roughly patched with irregular pieces of painted wood. This method of repair results in the loss of original material and more opportunities for water infiltration at the joints. Entry level shutters are secured with painted iron flat bars on exterior sills.

At the west elevation, --(one or two) entry level window(s) is/are fitted with louvered shutters as typically found at the balcony level windows. It appears that these shutters were relocated from the west elevation balcony level windows to their current locations to replace lost or broken paneled shutters.

Typically, each of the balcony level windows is fitted with louvered shutters (*Figure 15b*). The louvered area of each shutter is 1' 4" wide by 5' 3-3/4" tall, with 1-3/8" louvers. Louvered shutter stiles are 2" wide, their lower rails 7-1/4" tall and upper rails 3" tall. They are located at all balcony level windows excepting those on the west elevation, which have been relocated to the lower west windows. Like the paneled shutters, the louvered shutters show traces of original paint with an original green finish. In many places all paint layers have worn completely off. At some locations, louvers are missing, and rail-stile joints are disengaged.

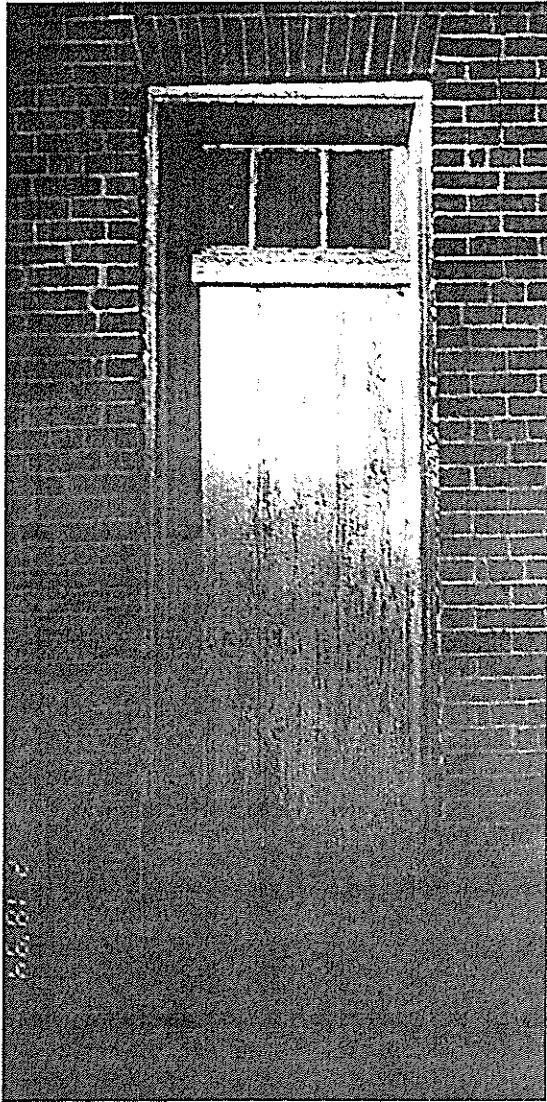
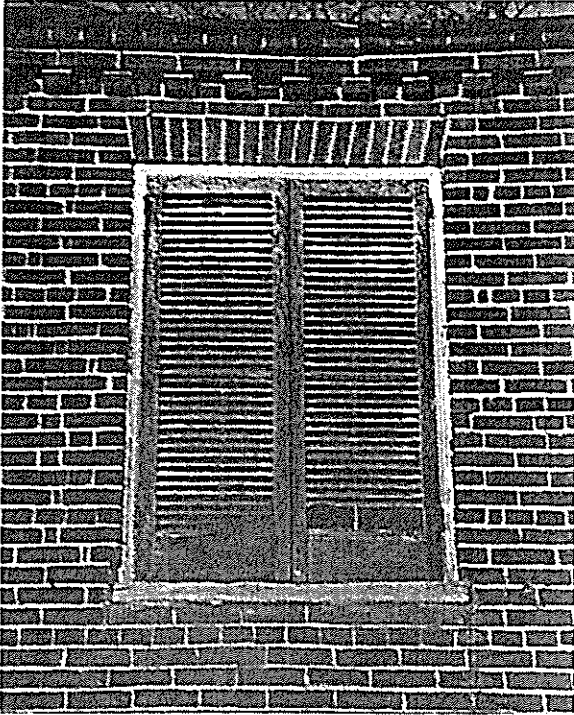
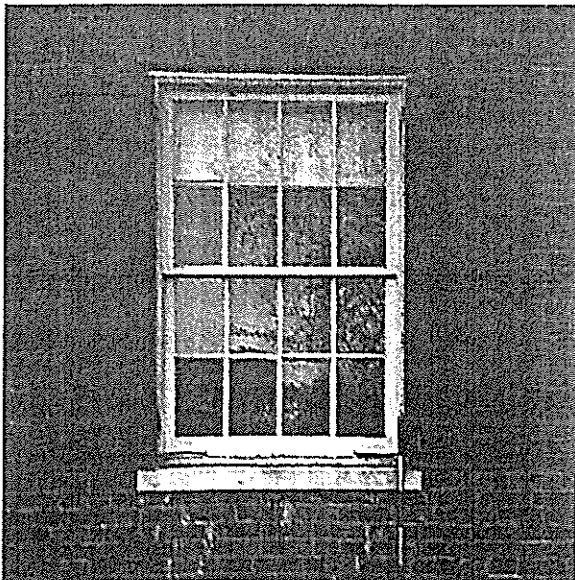


Figure 14: South Door. Made up of three vertical wood beaded boards, this door is fitted into the earlier frame with an extra shim board at the east jamb. This is likely the door for which the congregation petitioned the Federal Government for payment in 1905. Wood boards have been added to the lower jambs here in an effort to protect them from the elements. (Image taken: 11/97)



Figures 15 b: Balcony Level Shutters. Balcony level shutters are louvered. Paint analyses at the entry and balcony level shutters reveals only – layers of paint at shutters with the original finish composed of ... Original self-locking butt hinges are visible at many locations, with modern replacement hinges also common. (Image taken: 11/97)



. Figures 15 a: Entry Level Shutters. Shutters at entry level are typically solid wood with raised panels. Paint analyses at the entry and balcony level shutters reveals only three to five layers of paint at shutters with the original finish composed of a forest green color. 'S' shaped iron hold open devices are anchored into the masonry at the corner of each shutter. (Image taken: 11/97)

Each shutter includes two painted metal hinges (*Figure 16*). There are three types of shutter hinges currently present at Mount Zion; one type appears to date from the church's construction, and the other two are from later repairs as original hardware became damaged or corroded. The first type is a self-locking butt hinge as patented by Lull & Porter and shown in the 1865 Russell Erwin Hardware catalogue. These hinges are painted cast iron, and eight are remaining. They were not tested for operability. Replacement shutter hinges are painted cast iron butt hinges and appear to be relatively modern. They are in variable, but relatively good condition, although they were not tested for operability.

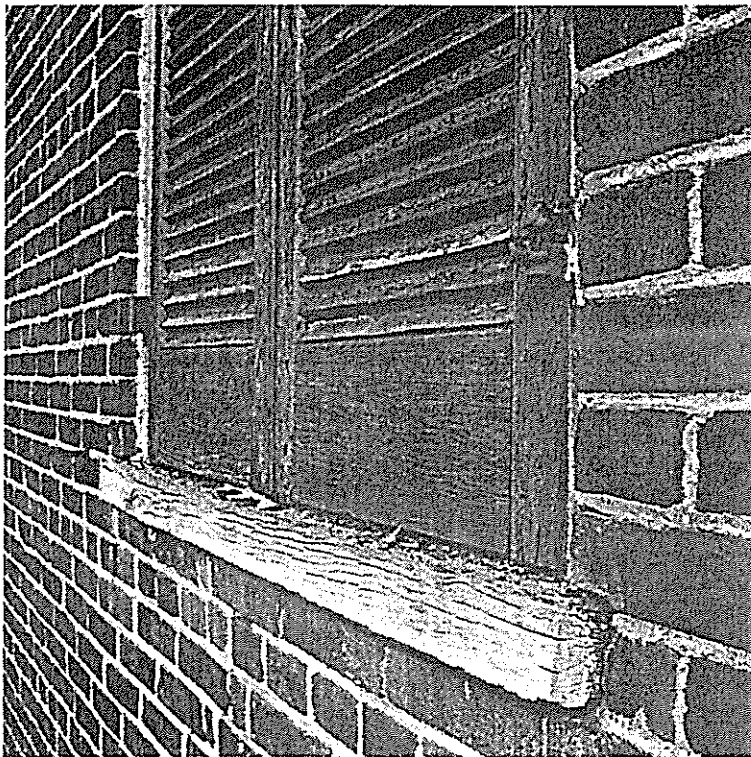


Figure 16: Shutter Hardware. The original hinges are self-locking butt hinges, patented by Lull & Porter and shown in the 1865 Russell Erwin Hardware Catalogue. Replacement hinges are simple cylindrical painted metal. (Image taken: 11/97)

At balcony level windows on the north, east and south walls, painted cast iron "S" brackets are located at either side of the sills. These brackets are in various stages of corrosion; at some locations the brackets are completely intact while at others only rusted fastening rods remain.

Finishes

The floor of the church is finished with wood boards of varying widths: from 5-1/4" to 8." At some locations (most visible at the east end of the church) rectangular metal sheets of varied size have been pinned into the floor, no doubt covering areas of damage. Walls are covered with painted plaster. Large cracks in the plaster extend vertically and outward from the corners of window

openings at all walls. Other damage to north and south wall plaster is concentrated at chimney locations and at the far west regions of the walls (*Figure 17*). Plaster underneath the balcony is also damaged at stove/chimney locations, and distressed masonry at far west. The west wall plaster shows considerable water damage above balcony level, which becomes more pronounced toward the ceiling and toward the north and south corners. An indentation in the plaster at pew back height on the east wall may indicate that a pew was once situated against that wall. The hall's ceiling is finished with painted $\frac{3}{4}$ "x2- $\frac{1}{2}$ " beaded boards. These are failing in many locations, especially at west, due to improper loading from the accumulated detritus in the attic space, and exposure to water. Peeling paint at the ceiling reveals that the original finish was painted green. The south stair shows marked wear from decades of foot traffic, and may be original. The north stair is considerably less worn, and appears to be a replacement.

Trim

In keeping with the austerity of the church as a whole, exterior window and door casing is minimal. Head and jamb trim is flat painted wood, with a simple edge profile and interior bead. Door and window sills are approximately 2 $\frac{2}{3}$ " flat painted wood. Protective metal flashing has been applied over sills at some locations.

Interior window and door casing is austere, consisting of 1- $\frac{1}{4}$ " to 1- $\frac{5}{8}$ " simple edge profile at jambs and heads, flat 1" window sills with (half-round or slightly rounded) edge profiles and flat jamb panels (*Figure 18*). At windows, jamb panels are splayed; at doors they do not. Window head and sill casing is typically deforming in response to the masonry movements described at the exterior elevations. As found at the exterior, height differentials between center span and corners of window heads vary from $\frac{1}{2}$ to $\frac{7}{8}$ ", causing the casing to bow between those points.

The base is a 4- $\frac{5}{8}$ " flat painted wood base. It runs consistently around the room, with a $\frac{3}{4}$ " quarter round shoe at most locations. Typically, the bases of wood pews adjacent to north and south walls are trimmed into the shoe mould. At the east wall, the quarter round shoe is not present. There and at the west wall, a $\frac{3}{4}$ " quarter round ogee has been added to the base in an attempt to conceal a variable gap between the base and the plaster wall. An 1" painted wood cove mold at the main hall is the only cornice present. It shows signs of water damage and deformation resulting from movement in the masonry walls and deterioration of the ceiling above. Balcony soffits, and closets have no cornices.

Shaft casings of the seven balcony columns are sixteen sided, and taper from base to capital with the rough diameter of the shaft decreasing from 6- $\frac{1}{4}$ " at the base to 5- $\frac{5}{8}$ " at the capital (*Figure 19*). The width of each side of the shaft decreases proportionally: from 2" at base level to 1- $\frac{1}{2}$ " at the capital. The shaft sides are comprised of eight three sided segments. Above, an offset $\frac{3}{4}$ " torus separates the faceted column from a 2" tall, 5- $\frac{5}{8}$ " diameter cylindrical section. Above this, a simple decorative profile terminates the capital under a square abacus. The column casing at the capital is sponge finished with a reddish stain.

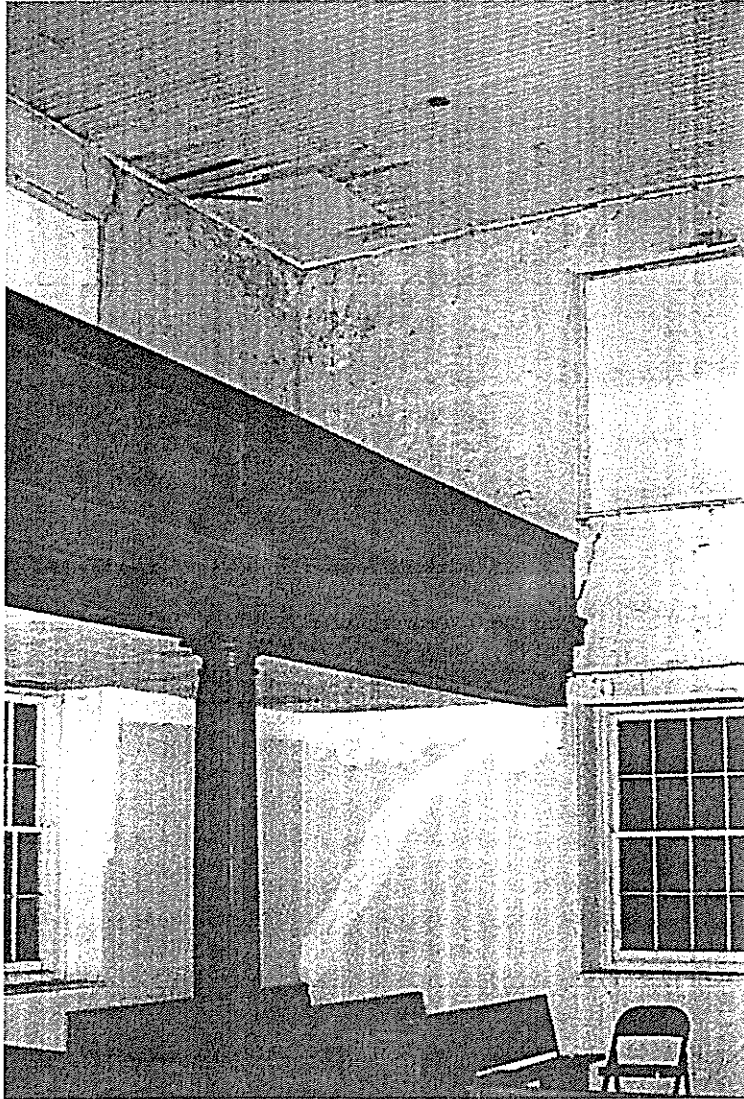


Figure 17: Southeast Corner Finishes. Ceiling boards are failing due to moisture and loading from attic debris. Wall finishes at the west ends of the hall show water damage and cracking due to the masonry problems discussed earlier. (Image taken: 11/97)

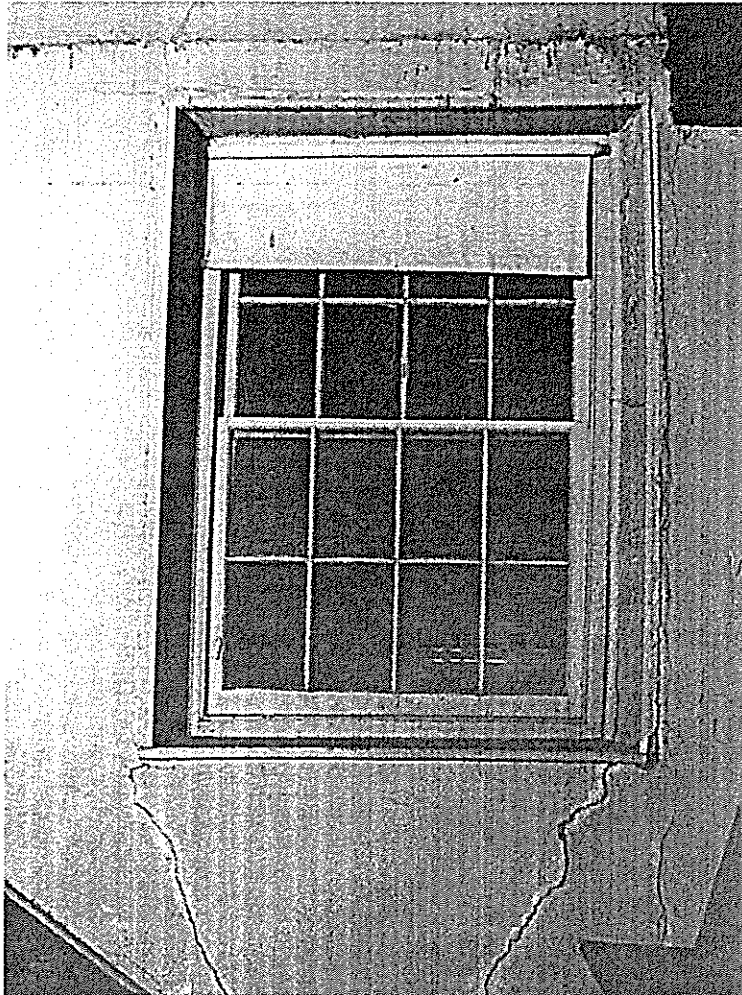


Figure 18: Interior Window View. Cracks in the masonry wall are affecting window casings and interior finishes. Deformation has caused the head casings to bow downward, while water infiltration has deteriorated plaster finishes. The windows themselves are in remarkably good condition, however. (Image taken: 11/97)

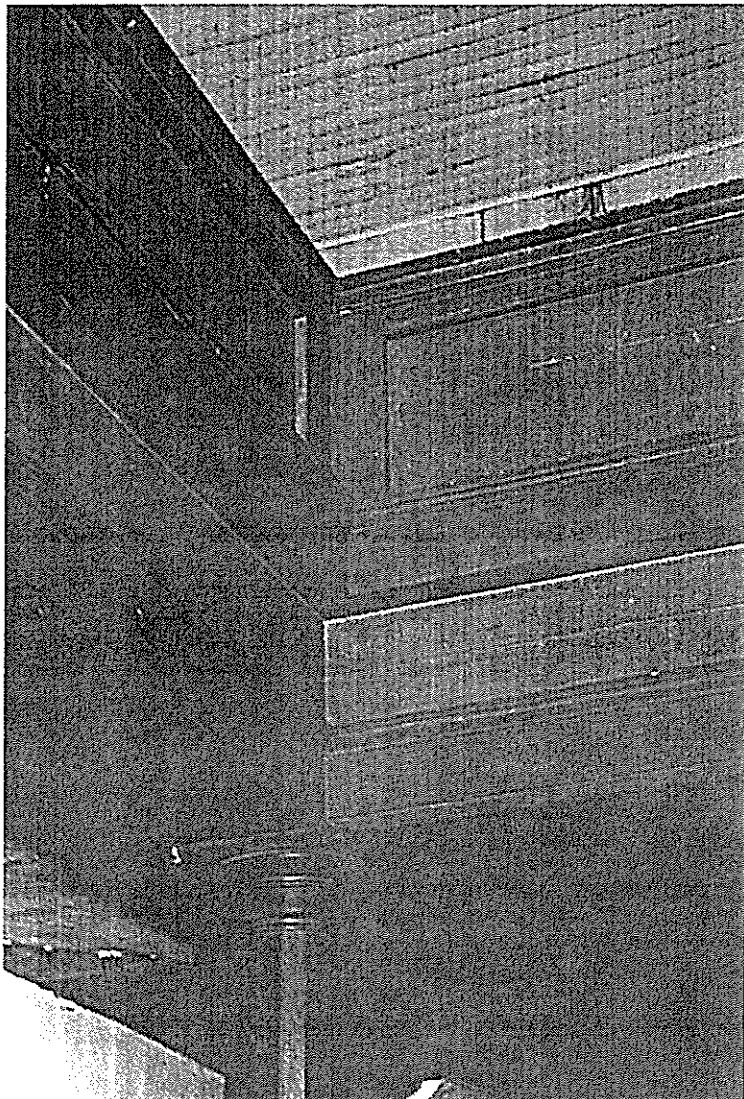


Figure 19: Column Capital and Balcony Rail. Each column's sixteen-sided column casing is comprised the eight three-sided segments. The guardrail above is cased with dark walnut-stained trim around blond burlled panels. (Image taken: 11/97)

The front of the 2'-4" high balcony guard rail is cased with dark walnut-stained trim around blond wood recessed panels. The walnut-stained edge trim has a clear finish, while panels have been burlled with a reddish stain. The guardrail's top edge is cased with a 1-1/4" flat cap, and a simple decorative trim profile surrounds the recessed panels. Below this panel, a 4" ledge is cased similarly, with a 1" flat nose above 3" decorative trim. A recessed band of wood below the guardrail is blond wood with a uniform yellow stain. Edge trim around this panel is simply profiled dark walnut-stained, matching the rail edge trim. The balcony guardrail trim appears to be in very good condition.

Furnishings & Layout

In 1905, the congregation made a claim against the Federal government for reimbursement for damage to pews and pulpit, so much of these furnishings are likely not original, but of the post Civil War era. Variations in condition and styling of pew end panels show the marked age differences. At some locations, similar differences in finish and condition are visible within a single pew. It appears likely that some of the original end panels have been reused with newer seats and pew backs. The thirty-five pews present at the entry level of Mount Zion Church likely incorporate the replacement pews mentioned (*Figure 20a*). Typically they are pine with faux grain finishes (*Figure 20b*). There are two types of end panel present: one has a raised panel with edge profiles similar to that found at the closet doors, the second is flat. In overall plan, the configuration of the thirty-five pews is nearly identical to that found at the Ketocin Baptist Church and may be as the originals were configured. Pews between the two aisles are 13'-0" wide with a wood divider running down the centerline of the congregation from seat height to back height. Pew rows are spaced at 38" intervals. At side aisles, pews are typically 6'-6" wide with their base trim worked continuously into the exterior wall base. At column locations, side aisle pew widths have been reduced to fit between columns and exterior walls. Backs of pews at column locations are consistently aligned with the column bases' east edges.

At the center of the west end of the main hall, a 7-3/4" high carpet covered platform supports the church's pulpit (*Figure 21*). A 3/4" quarter round has been added to the base at west, in order to conceal gaps caused by the deformation of the west wall. The floor of the speaker's area behind the pulpit is raised approximately another 22" above the platform, although this podium area floor deflects considerably downward toward the west. It can be reached from the north or south side of the platform, via three steps. A wood screen with a 3-1/2" base conceals these steps from the congregation on both north and south sides. The pulpit itself steps upward from the step screens at heights of 3' 8" and 4' 8" above the platform, and has a 6-3/4" base. The difference between base heights as well as a complex joint between the step structure and the pulpit structure indicates that they may be of different eras.

Attic Condition

The attic has become the home for a number of bats, which have caused deterioration to the building in three ways. A 1/2" deep layer of bat feces has accumulated over the floor joists, and ceiling boards of the main hall below, in addition to 16" deep piles of waste underneath the purlins where they hang during the day. The moisture content of the detritus weakens the ceiling boards below, and loads them with considerable weight for which they were not designed. The ceiling boards have begun to fail at many locations, allowing the detritus to fall through into the main hall below. In addition to the corrosive qualities of this material, bat fecal matter is extremely toxic, and should be removed. In addition, repeated exposure to bat urine has stained the east and west masonry walls and contributed to the erosion of mortar there. Where the bats' claws grip the purlins'

undersides to hang, the purlins wood fibers have been damaged by repeated scoring. A squirrel's nest is held by the third roof truss from west, and may have contributed to the floor level attic waste.

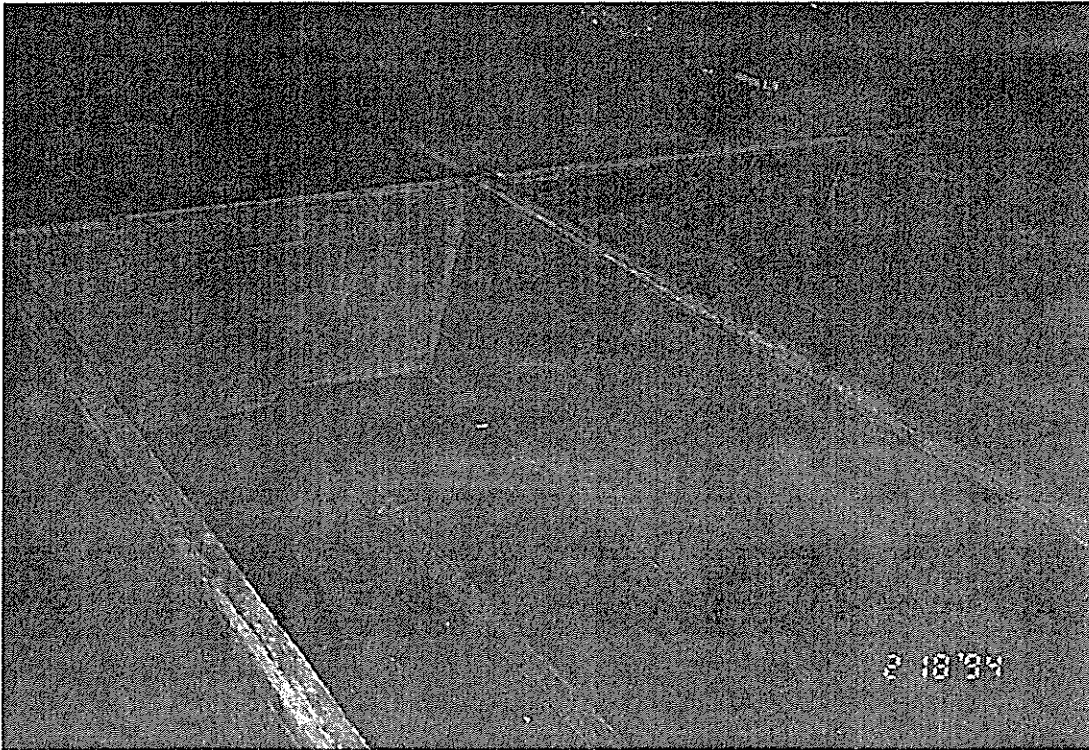


Figure 20 a: Pews. The pews are likely of the post-civil war era as the congregation petitioned for the cost of their replacement in 1905. The paint is a reddish burling on the blond wood. (Image taken: 11/97)

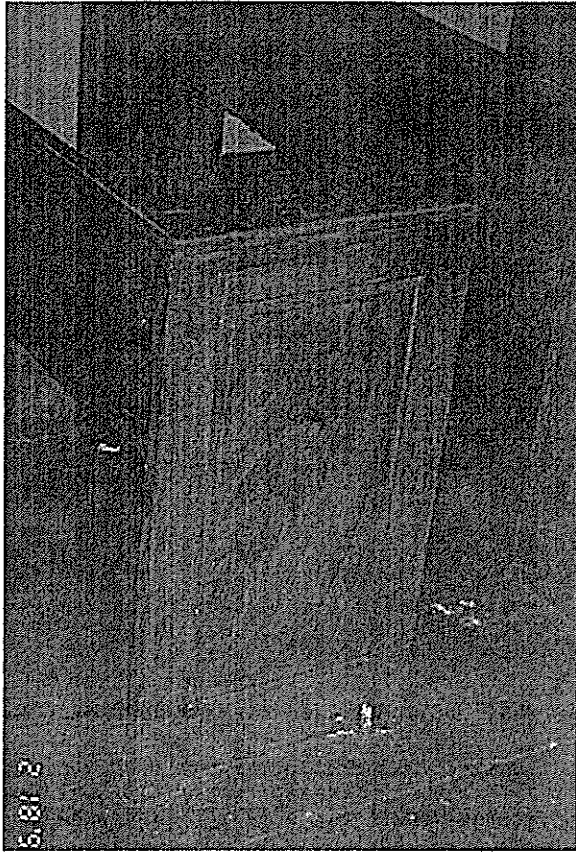


Figure 20b: Pews. The pews are likely of the post-civil war era as the congregation petitioned for the cost of their replacement in 1905. The paint is a reddish burling on the blond wood. (Image taken: 11/97)

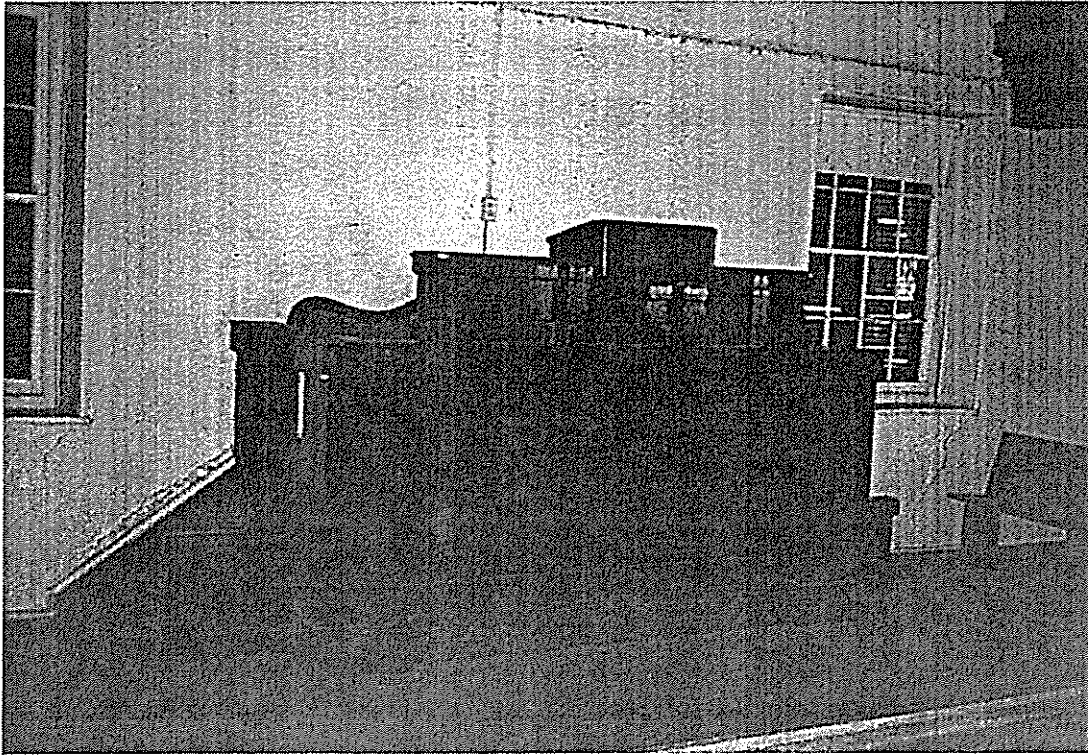


Figure 21: Pulpit. The pulpit stands on a 7-3/4" high 8'-0"x12'-0" carpet covered platform at the center of the west wall. The pulpit base is 6-3/4" while the base of the wood screens in front of the adjacent steps is 3-1/2." (Image taken: 11/97)

CHAPTER VI CONTENTS

Paint Sample Locations

Methodology

Analysis and Findings

Recommendations for Repainting

Paint Seriation Charts

CHAPTER VI: PAINT ANALYSIS

Paint Analysis to be completed for the next submission.

Paint Sample Locations

Methodology

Analysis and Findings

Recommendations for Repainting

Paint Seriation Charts

CHAPTER VII CONTENTS

On-Site Survey

On-Site Analysis

Laboratory Report

CHAPTER VII: EXTERIOR MORTAR ANALYSIS

Exterior Mortar Analysis to be completed for the next submission.

On-Site Survey

On-Site Analysis

Laboratory Report

BIBLIOGRAPHY

Grier, John Carlton, Mount Zion Primitive Baptist Church," University of Virginia School of Architecture, Falls Church: 1992.

Hughes Group, (Sabdell-Johnson, with contributions from Gionet, and Seifert), Master Plan for the Mount Zion Old School Baptist Church, Sterling, Virginia: 1997.

Milner and Associates, "Phase I Historic Architectural and Archeological Investigations of Mount Zion Baptist Church," VDHR File No. 96-0015, by O'Brien, Heck and Fiedel), Alexandria: 1997.

Morton, Rev. Brown, [Report], Loudoun County: 1984.

Nelson, Lee H., ed., *Illustrated Catalogue of American Hardware of the Russell Erwin Manufacturing Company* -- an unabridged reprint of the 1865 edition. Association for Preservation Technology, U.S.A.: 1980.

O'Brien, Elizabeth Barthold, National Register of Historic Places Registration Form, Mount Zion Old School Baptist Church VDHR #53-339, Aldie: 1997.

Ortega, Richard, Site Visit Report for Mount Zion Old School Baptist Church, Philadelphia: 1996.

Owens, Christopher, "Report to the Owners, Mount Zion Church Board of Trustees," Madison, Virginia: 1994.

CONTEMPORARY REPORTS

Cultural Resources, Archeological Field Notes, Loudoun County: 1997.

Ortega Consulting, Site Visit Report, Philadelphia: 1997.

Quinn Evans/Architects, Concept Report, Washington: 1998.

Schnabel Engineering, Geotechnical Engineering Report, Leesburg: 1997.

BIBLIOGRAPHIC NOTES

APPENDIX A

Measured Drawings